

THE AGE OF UNDERSTANDING
OR AMERICANISM

THE STANDARD OF WORLD
NATIONALISM

LEONARD STUART



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THE
Age of Understanding
OR AMERICANISM

The Standard of World Nationalism

A TRUE OUTLINE OF HISTORY AND SCIENCE

BY LEONARD STUART

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of World Knowledge, The Current Cyclopedia and Dictionary of
Ready Reference, World Gazetteer and Universal History; Author
of The Cosmic Comedy or The Kaiser's Dream, The Great God
Pan, an All-Time Story, The Eonic Quest, etc.*

*"Gardez la Foi!
Ne reculez pas!
Boutez en avant!"*

Jean Le Sueur (d. 1703).



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Theodore Roosevelt

AMERICANISM, CIVILIZATION
AND WORLD PROGRESS

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(Signed) THEODORE ROOSEVELT

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FOREWORD

In the revolution from ancient to modern thought during the past sixty years, education has sought and seeks to lead public opinion out of the long obscured teachings of earlier ages, into the light and truth of advancing science,—into the age of understanding, commonsense, and goodwill.

In the following pages, an accurate and easily understood sketch of some natural and historical factors which promoted evolution and Americanism is attempted, for the benefit of the average man and woman, who desires instruction and constructive information on these topics.

Without undue national pride, neither bigoted nor biased, but eclectic-minded, the author essays to show how, despite occasional failures of attainment, Americanism and its principles of social, economic, and political conduct, recognized so far as the best acquired by humanity, could be further unified and improved through education and science, not only to enrich in larger measure our national life, but to maintain civilization in the right channel of federation for world nationalism, and the progress of the human race towards a better future.

In their relationship to the general history of the world, he has subjected the evolutionary complexities of science to serious study for analysis and simplification. Through this method, he has consistently worked to reach an environment of relative clearness and understanding of life in general,—biological, domestic, national, international and future.

Among the different theories or hypotheses that exist in scientific circles, it will be found that after careful consideration he has favored those which accord with the physical, psychological and historical facts of universal experience.

Compared with the materialism and the imperceptive theories of the eighteenth century and subsequent European

encyclopedists and historians, the practical and perceptive theories now presented may be classed as those of an advanced twentieth century American encyclopedist.

He proves that Americanism has developed, not alone through the worthier English Pilgrim-Puritan blend of New England thought misnamed Anglo-Saxon, as some undiscerning writers maintain, but in larger measure through the broader, farther-spreading French or Anglo-Norman, Dutch, Scotch, Irish, Scandinavian, Welsh, Moravian, and other racial blendings of Old World origin, implanted contemporaneously along the eastern seaboard, and in the Middle West from the Great Lakes to the Gulf of Mexico,—the Louisiana Territory—the heart of the United States, ceded by her early friend France, in 1803, to celebrate the first century of our national existence,—the region strange to say that during the World War produced the whitest, most physically and mentally fit soldiers for the American Civilian Army.¹

Facts, when understood and considered, help to solve problems and ensure the greatest good for the greatest number.

The book bristles with scientific and historic facts, and is a thorough revelation of the practical philosophy and faith of Americanism, national and international, with its foundations solidly based upon human nature and the fundamentals of natural law.

That pragmatic philosophy is helping to solve the economic problems of the world, and is equipping humanity with inspiration, assurance and enthusiasm, for efficient work in the future.

As inheritors of the mediterranean or mid-earth schools of thought, with their change of geographical position, the author also demonstrates that, for a new standard of world-unification, in the elimination of the worst in life and the survival of the best, evolution has blended the Hebrew-Asiatic age of miracles and idealism with the Greek-European age of reason and logic, to produce in Americanism, the scientific age of understanding and commonsense.

¹ Consult "The War with Germany," Leonard P. Ayres, Washington, 1919, p. 20.

Although these views at present may be daring, advanced and altruistically "ahead of the times," in realizing what the future will inevitably bring forth, Leonard Stuart maintains that, when justified, they will soon be "behind the times," in those better days in store for the rising and future generations.

The author, of French and English parentage, belongs to a Middle West family of seventeenth century colonial origin.

His qualifications for his task are, the advantages of foreign travel and residence from early youth, and collegiate and post-graduate studies in Europe and America, under prominent teachers.

Through the diverse information, learning, and comparative methods acquired under these varied and favorable conditions, the "opened mind of a liberal citizen of the world" was further developed during twenty-five years' subsequent business association in New York City, with advanced world-educators, engaged in the interchange and diffusion of international economic and general race knowledge.

A paraphrase from the Greek is a fitting conclusion to this Introduction.

"When Science, the Spirit of Truth prevails, it will guide the world unto all truth.

"It will not speak of itself, but whatever it shall hear, learn and discover, that shall it reveal and will show the things to come.

"It shall glorify God: for it shall be endued with the Spirit of Righteousness, and shall reveal the Truth unto the whole world."

L. O. G.

Camp Uriel

Rosedale, Lake Erie

Easter, 1922

BIOGRAPHICAL DATA

STUART, Leonard (Charles): encyclopedist and author of French-American ancestry; b. near Coutances, France, 12 February 1860: s. of Sara Stuart-Johns of Cornwall, England, and of Philippe Le Sueur, grandson of Pierre Le Sueur (d. 1792), the founder of French Methodism, a proprietor of Newfoundland, Nova Scotia, and Normandy, and a nephew of the colonial exploiter of Minnesota, Wisconsin, and Louisiana, Jean Le Sueur (d. 1703), son of Jean Le Sueur (d. 1681), Calvinist author of "*Histoire de l'Eglise et de l'Empire*" (6 vols.; 1672). Leonard Stuart for heritage reasons, received his mother's family name. He was educated in France, England, and America. After collegiate and post-graduate studies, he engaged in wholesale business and world-wide travel; settled in New York City in 1897; was naturalized; and since has been continuously associated with international encyclopedic and educational book publishing work. Contributor to leading encyclopedias and periodical literature. Editor of the New Century Reference Library (1907); Current Cyclopedia of Ready Reference (1910); People's Cyclopedia (1914); etc.; author of *The Story of Human Flight* (1907); *A Misunderstood Scientist* (1907); *The Passaic and Its Falls* (1910); *The Great God Pan* (1913); *Unity, Life's Ideal* (1914); *The Tycoon and the Suffragette* (lyrical comedy; 1914); *The Cosmic Comedy or the Kaiser's Dream* (1919); *The Age of Understanding or Americanism the Standard of World Nationalism* (1922); *A Roamer in Lyonesse* (1922); *The Eon or The Quest of the Lotus* (MS.) Residence Glencliff, N. Y.

PART I

THE AGE OF UNDERSTANDING

THE AGE OF UNDERSTANDING

CHAPTER I

EVOLUTION

Stardross, in a fiery gaseous spiral, ejected from the sun into the atmospheric ocean of ether, is recognized as the origin of the good and worthless earth matter, which constitutes our world.

The stardross spiral, combined with atmospheric elements of water, air, light and heat, in a continuous state of revolution, assumed a globular form, contracted and solidified.

The globe took up its planetary position in our solar system according to natural laws of rotation and gravitation, governed by an unknown creative power.

The creative power came to be regarded by early Asiatics as the spirit of good or God, regenerating and purifying the cosmic chaos for an ordered system of the universe.

* * *

The earliest forms of life on the globe appeared in the mineral mudbed of the ocean.

The stardross of the ocean bed and the chemical salts of the sea water produced life-generating protoplasm.

Marine plants germinated in the protoplasmic mud and animal forms generated from plant life.

Plants fed on the mineral matter of the mudbed and animals fed on plants and on each other.

At dissolution, both forms returned to fossilize and fertilize the mineral mudbed and infusorial slime for new life.

When the impregnated bed of the ocean was lifted above the waters in the early creative days, plant and animal life expanded under the altered conditions of light, heat and air.

Advancing amebæ or bisexual forms appeared on earth amid the perfecting vegetable and animal life.

In the process of evolution, men and women developed from perfected ameboid or bisexual forms.

* * *

There is such unity throughout life that all animals from the sponge to the man, in their protoplasmic origin appear essentially alike.

Biologists teach that the human germ in its first form cannot be distinguished from that of any other animal.

For aught that can be seen microscopically, the germ may develop into a frog or a philosopher.

Science now recognizes the power of the germ plasm to transmit all the forces and forms necessary for the production of either lower or higher life.

The inorganic produced organic processes and these blended with instinctive processes to create life.

As the creative power of good increased and the evil power decreased, instinctive processes developed intelligent and reasoning processes to constitute humanity.

* * *

This evolutionary development of the vital process for the production of the best in life is well illustrated in the perfected form of the infant.

As an organism with inbred parental traits, the infant develops the instinctive habits of childhood, proceeds to the intelligence, reason and knowledge of youth, and passes on to the learning and wisdom, the will and conscience of manhood and womanhood,—according to race, heredity, environment, education, temperament and mental capacity.

Anthropology reveals the fundamental determiner of life as race.

Advanced development is found in the blend of the best of the Old World stocks which, during over three centuries of evolution in a new educational environment, mental and moral, as well as geographical, has produced in the highest type of American, man and woman, a new World race.

* * *

Since 1860, science and education have practically revolutionized the narrow forms of medieval thought which held the mass of humankind in the bondage of infantilism, after the collapse of Greek and Roman civilization, when overwhelmed by Hun, Vandal and Goth barbarism, in the Dark Ages of European history, dating from the third and fourth centuries of the Christian era.

The study of pre-Christian science is valuable for purposes of comparison.

According to ancient Afro-Asiatic science, the so-called "day" of the creation, ranged from a Babylonian period of 432,000 modern years and a Chaldean epoch of 1,680,000 years, to a Hindu era of 432,000,000 years.

The theory of evolution is found in the records of ancient science.

The Hindu Vedas state that "hiranyagarbha—the golden embryo-Menu," sprang from the waters of life, impregnated with the divine creative fire.

Egyptian, Chaldean, Persian, Chinese and other Afro-Asiatic records state that human beings, black, brown and yellow, sprang from the mudbeds of the African Nile, from the claybeds of the Asiatic Tigris, Euphrates, Ganges, Yang-Tse and other rivers.

Greeks relate that the dominating female ameba of the white race—Venus—arose at the command of Apollo the sun, from the Ægean foam.

Hebrew tradition claims that during the sixth era or creative "day," Adamic golems or embryos of the light olive tint, first appeared on Sakhra, the earliest archæan hill rock of Asia, lifted above the ocean waters during the Creation.

After the gradual collapse of earlier civilizations, through degeneracy, Hebrews and Greeks, advancing in knowledge, rejected the evil of the older world, created before their appearance in history, and reduced chronology to the traditional period of their existence, now approaching 6000 years.

Sixteen hundred years ago, in 325 A.D., the world-conquering Romans, realizing through Alexandrian philosophy the necessary factor for the civilization of the human race, followed the example of their Hebrew and Greek sub-

jects, and inaugurated the Christian era, based upon the life, three centuries earlier, of the divine Syrian teacher.

* * *

The trend of civilization or evolution always is to reject the evils of older generations, and to focus history on some epochal event for reconstruction and world progress towards some better form of life.

An early attempt to synchronize British history with the new Christian era is found in the medieval "Anglo-Saxon Chronicle."

The "Chronicle" ends, however, in the twelfth century, a hundred years after William the Conqueror, Duke of Normandy, was crowned King of England.

From 1066 onward, the insular laws, customs and language, were converted from Celt and Anglo-Saxon to Anglo-Norman, to inaugurate the opening of the second Christian millennium in 1100.

As explained later, the reversion or perversion and change of name to Anglo-Saxon occurred in the fifteenth century.

* * *

The new era idea again prevails among the victorious crusaders of the American Legion, who believe that, after the collapse of Christian civilization in Europe in 1914, and its salvage through their efforts in 1917-1918, the Columbian or new World age of science, wisdom and humanity, should be inaugurated for the benefit of future generations.

Some of their armory wits, in fact, maintain that the symbols A-E-F stand for the four-square truth—After Europe Failed—After England Failed—American Expeditionary Forces—Actually Ended Fighting.

There is some justification, at least, for these sentiments, which have a more subtle ring than the fresher slogan, "We Won the War!"

* * *

In Europe and America, the best known early history up to 1860 was that ascribed to the virile Moses, the Hebro-Egyptian prince and lawgiver of "meek" disposition, who shocked his priestly brother Aaron and his sister Miriam, by selecting an Ethiopian colored lady for a second wife.

Notwithstanding the "mistakes of Moses," derided by Ingersoll the humorist, and the assertion of Lowell, that:

"J. P.

Robinson, he

Sez they didn't know ev'rythin'

Down in Judee,"

the Mosaic Chronicle relates how, in the evolution of the conjugating ameba, the female homologue was separated from the male, and—similar to the starfish when subdivided—how double and treble trouble multiplied upon this planet.

For the better production, care and training of the offspring, racial or eponymic parents, male and female, appeared on earth, born in purity, innocence and beauty, as children are, to be companions and regenerators of the recurrent human race.

In the early days of their separate existence, these original parents lived according to the perfect moral code.

The unified standard of mutual choice, love, faith, and the unclouded happiness of intercourse with all nature, prevailed.

Men and women are endowed naturally with instinct, conscience, reason, freewill or individual judgment, to choose between good and evil.

Unfortunately, owing to the stardrift blend of good and evil inherent in their natures for regeneration, the majority of these early Afro-Asiatics and the subsequent crowd in the Old World failed to maintain innate, instinctive ideals of clean living.

Choosing evil rather than good, desire rather than reason, defiling and confusing human love with carnal passion, both sexes succumbed early to the original curse and evil cause of their ejection on the earth from higher purifying spheres.

Through the impurity bred by their carnal promiscuity, mortals, in devolution, descended to the monkey and similar conditions of animal life.

In fact, as explained in the chapter on devolution, Asiatic science theorizes that mortals still descend to even lower animal and primal conditions of existence, according to habitat and physical environment for the repurification and

eventual salvage of whatever good traits they may have possessed.

The tradition of the select few of the early ages of the human race, who maintained original purity in freedom from promiscuous carnal defilement, is beautifully expressed in Greek literature.

Primitive Amerindian tribes were found living according to the single moral code at the Columbian discovery of the fifteenth century, until they became vitiated and degenerated through European contact.

Before women succumbed to unseasonable and promiscuous evil, disease was unknown, and childbirth, as a natural function, was comparatively a painless process, mothers, as among American Indian women, bearing children with little effort.

As already stated, the single standard of man and maid in the instinctive choice of mutual attraction or selection at the proper age and marriage season, prevailed among the primitive races.

Marriage in certain months was instinctively avoided, as now it is forbidden by church law, children conceived in the forbidden seasons possessing inferior and evil-promoting characteristics, a biological fact confirmed by science.

History and science now confirm the fact that promiscuous sex-relationships, abnormal and unseasonable, originated, generated, and perpetuate the long train of diseases, of cancerous and leprous ills and family degeneracy, which the human race has developed.

* * *

After a considerable period, instinct re-asserted itself as intelligence again developed among some of the lesser animalized and more observant and thoughtful of the Asiatic, African and European primates.

With an increase of reasoning power, the cause of the depraved state of humankind dawned at length upon the male of the species, and the re-ascent to higher types of life began.

The females, however, as the deadlier sources of the evil, were held in restricted single bondage to man's plural pleasure.

Successive ascents and descents of the human race towards civilization occurred, the higher intelligence of regenerating humankind all the time experiencing the same difficulty that it does today, to impress upon the people, class as well as mass, the original cause of mortal decadence and its remedy.

An example of this difficulty may be cited from Hebrew literature in the egoistical reasoning method of the reputed wise man of all time, about three thousand years ago.

Solomon, who inherited the sensual blend of the age from his father King David and his mother Bathsheba, widow of the tricked Uriah, had an extensive married experience.

The records say seven hundred wives, daughters of great men, and three hundred concubines, daughters of the poorer classes, total, one thousand.

With the lamentations of climacteric melancholia, another characteristic of his father David and some of the prophets of Judea, he complained bitterly in advancing age:

“That which my soul seeketh and has not found:

“One good man among a thousand I have found:

“A good woman among a thousand I have not found:

“Only this I have found that God made man right.”

A symposium even of the indulgent opinion of the family household or seraglio of one thousand women on Solomon, as a right man, would be an interesting document.

Finally, about two thousand years ago, clean-minded men and women among Eurasian Hebrews and Greeks, recognized the principle of equal rights, that woman cannot be expected to be any better than man is in morals and conduct, that, as colloquially expressed, “sauce for the goose is sauce for the gander,” an illustration from natural history that has a deeper biological significance than appears on the surface, owing to the marital fidelity of the pair.

Humanity realized at last that the single standard of family morality was the original and natural condition of life for both sexes to regain, so as to ensure goodwill and mutual faith in the norm and ideal of purity, beauty and

happiness, for reunion on earth with the law, order and peace of a higher life.

* * *

As already shown, from the early days of the Mosaic chronicle onward, amebic evolution and racial degeneracy were well-known among Hebrews, Greeks, and Romans.

Nearly nineteen hundred years ago, Paul wrote from Laodicea to Timothy: "Man was first formed and then woman. Woman being deceived as to evil, transgressed. Nevertheless, women shall be purified and saved through childbirth, if they develop faith and love, and holiness with modesty."

A few centuries of striving for the better life have ensued and continue.

The bisex struggle everlasting and the eternal triangle of doubt, discord, jealousy or mutual disgust, with continuous conflict still figure prominently in the press, the literature, the acted and moving picture plays of the day, in all presumably civilized countries.

The principles of the honor code, of the cleaner and better life, however, predominate.

The better class people of all advanced nations, happily, are decent and moral, law and health-abiding.

The chief retarding condition is plainly perceived in almost periodical waves on the descending and ascending spiral curve of Old World civilization.

That condition is the inevitable subjection and degradation of beauty the weaker vessel and her children, to beast the stronger physical brute, whenever representative womanhood, developing crafty feline instincts, attempts to dominate immoral manhood, through imitative trickery, treachery and falsehood.

Until the lower types of manhood learn not to degrade womanhood in any way, and until womanhood also learns not to tempt man, nor to stoop to the folly of personal and mutual degradation, the family conflict will continue, until the human race purifies itself of the original sin, and the attendant evils and diseases of promiscuous degeneracy.

In the cause of civilization and world-progress, both sexes

may eventually learn to maintain self-respect, and to cultivate faith in each other.

The impersonal historian can see a striking advance along this trend of civilization during the past half century, notwithstanding that, in defensive antagonism, from the ancient conflict of sex, arose the conflict of sects, and from the conflict of sects has arisen civil, international, and world conflict.

Although the analogy, in its widespread application, raises a smile, the world since 1914 has seen a stupid family of nations, the German Fatherland and her Austro-Hungarian, Bulgarian and Turkish consorts, fighting for world domination against the Russian, Belgian, French, Italian, and British Motherlands, their colonial offspring, neighbors and allies, until in dire peril, the long independent American daughter of the Old World, Columbia and her gallant sons (after some unwarranted and vicious kicks from Germany), had to be implored to rescue them.

Behold, how good and joyful a condition it would be if all members of the world family could learn to dwell together in harmony.

* * *

Harmony, by the way, represented in the heavens by Lyra, the constellation of unity and purity, was suggested as the appropriate astral symbol for the United States, and originated the stars on our national emblems, "Old Glory," shields, coinage, etc., according to John Adams, our second President, and as related by his son John Quincy Adams, our sixth President. At that period, the stellar influences were still supposed to regulate climate, temperament, and the predispositions of character.

* * *

But, all social and political life is based upon the economic and philosophical opinions and convictions of the people, influenced by the general trend of racial differences, implanted through heredity, environment and education.

And, the vicious double, treble and multiple family trouble will continue by small and large, throughout a world, still

in the birth-pangs of evolution, until, beginning in the family units of nations, moral education and health administration—if ever—are universally recognized as the necessary factors to perfect the different elements of the human race, so that they may maintain a continuous advancing, instead of a recurrent retrograding movement, in the onward march of civilization and world progress, towards peace and harmony.

CHAPTER II

EUGENICS EUTHENICS EDUCATION

Eugenics, the science of good breeding through moral education, training, and heredity in parents, produces the best types of useful children.

This physiological fact, revealed in pre-Mosaic Jacobean and other Asiatic records, was well-established for motherhood two thousand years ago, and in modern days, since 1860, has been fully confirmed through the biological and biographical study of useful inherited traits found in successive generations of wisely-educated and moral-minded fathers and mothers, as well as in the study of evil inherited traits found in ignorant, vicious and degenerate stock.

The principle of kingship, queenship, of royal, noble, and genteel families, is based on eugenics.

History reveals its failure in the degeneracy of some notorious specimens, male and female.

Eugene and Eugenie—the well-born—are favorite birth-names among Celtic and Anglo-Norman races. From 357 to 761 A.D. eight Scottish kings bore the name of Eugenius. From 654 to 1431 A.D. four popes assumed the name. The late Empress of the French was the Spanish noblewoman Eugenie; the present Queen of Spain is the British princess Victoria Eugenia.

Children of royal, noble, and well-bred families, nevertheless, can and do degenerate into worthless human weeds and propagators of ignorance and vice, if moral education, environment, and training are not carefully supervised and right principles implanted and maintained.

If these children, as grown-ups, depart from the principles of clean living, they often become monied parasites and undesirable citizens.

Weeds, parasites and evil plants generally are worthless.

Cultivated and useful plants have commercial value.

As seed, soil, climate and cultivation are,—so are plants.

As father, mother, spirit and education are,—so are children.

The difference between moral and material education in human life is as apparent as the difference in plant life between cultivated products and rank vegetation, confirmed by Mendelian and Burbank flower experiments.

Materially-minded and careless parents, in the error and ignorance of uncontrolled passion and animal desire, produce human weeds and evil plants, in degenerate and ill-bred children.

Euthenics, the science of moral education with environment and training, however, can correct degenerate traits in either ignorant or neglected children for the benefit of re-creating generations.

But, in all instruction, the conceit engendered by unmoral education and material scientific 'kultur,' the viciousness of intellectual and political arrogance, as revealed in Europeanism, especially since 1914 through Kaiserism, Bolshevism, etc., cannot be watched too carefully and guarded against, if human intelligence aims at eventually overcoming and eradicating these faults, which, with obverse ignorance, are among the fundamental causes of all world conflict.

If the endless repetition of the tragic mistakes of history is to cease, it cannot be too widely recognized and emphasized by educators, scientists, and statesmen, that the civilization and salvation of the world depend upon the individual man and woman, as the sources of healthful moral and national life.

Mind or will, thought or spirit, control the body, and as the mind or will of man the father and creator of life, influences for good—or evil—the thought or spirit of woman the mother and yielder of life, so are the sons and daughters.

Good sons and daughters of clean-minded parents, high or low, rich or poor, make home-loving husbands and wives, and wise parents of a finer future race, for a world federated in the unity of right principles for a better life.

A very ancient dictum among civilized races is: "With

grandparents and parents of good birth, the sons are born gentlemen by all four descents."

From wives and mothers, sisters and daughters, is expected the immaculate purity of personal faith and loyalty.

Husbands and fathers, sons and brothers, in the best world types, cultivate the same ideals.

"Don't do anything that you wouldn't like me to do," is a world-old precept for both sexes to practice.

Through inherited sensualism, however, and lack of sane moral education, the significance of the principle does not seem even yet to be realized by double-standard degenerate males, "rotters" as Lady Astor calls them, who commit acts of sex-faithlessness, which they would be horrified to find committed by their women kin.

Woman easily degenerates through the example of man, and commenting on some contemporaneous conditions revealed by daily press reports, a prominent New York rabbi pungently says:

"The present day life of the sport woman is due to a revolt against the double standard, and these women are making the vicious blunder not of insisting that men's standard shall be their own, but of degenerating to the lower standards of immoral men."

An observant judge remarked recently:

"The attitude and conduct of the parents, particularly of the mothers, are reflected in their children.

"Giddy daughters make reckless wives and evil breeders of a degenerate race.

"Such an unsound condition directly imperils all family, national and international life."

CHAPTER III

HISTORY

World progress can be estimated only through history and science.

Early strivings of the human race towards a higher life culminated, according to archeologists, about seven thousands years ago in the Assyrian, Egyptian and Ægean civilizations, with all their wealth of scientific, building and engineering skill, including the tradition of flying machines and other notable inventions.

In the relapse to barbarism through degeneracy, these arts and inventions were lost: as, by reversion, within the short period of their advance towards modern civilization during the last century, American Indians are reported to have lost the early civilizing art of making flint arrowheads.

The collapse of earlier civilizations about four thousand years ago was followed by over two thousand years of the struggling reascent of humanity to higher conditions of life, through the Hebraic age of miracles and wonders, and the Greek age of reason and logic.

At last, under the Romans, advanced yet fundamental principles of civilization were given to the then known world, in the fourth century.

In the onward evolution of humankind during the westward progress of civilization, nations, kingdoms and empires rose and fell, until the age of reason eventually bore fruit, first in the Anglo-Norman Magna Carta of human freedom, wrung from the immoral king John I. of England in 1215, by his independent and self-asserting barons, and four centuries later, in the "Act" or "Brief" of a few lines, proclaiming the short-lived British Republic or Commonwealth of 1649.

Reaction soon ended the latter worthy innovation in 1660,

owing to the excesses of Puritanism, and with the numerous emigrations that ensued, the better philosophy of the Puritans was established in New England, forty years after the "happy band of Anglo-Dutch Pilgrims" from Leyden had fathered the colony.

The principles of republicanism have a long history in pre-Christian republics, in Plato's ideal "Republic," and in the leavening little nation, Switzerland, "the European home of humanity."

The Great Anglo-Norman Charter of 1215, however, is looked upon as the forerunner by five and a half centuries of the Declaration of Independence of the United States, of which Buckle, the British historian of civilization wrote: "In 1776, the Americans laid before Europe that noble declaration which ought to be hung in the nursery of every king, and blazoned on the porch of every royal palace."

Within a few years both the Declaration of Independence and the Constitution of the United States became the models of similar charters for the French Republic in 1792; for the Central and South American republics, in the nineteenth century; and in the twentieth century for the Chinese, Portuguese, and the recently formed republics of Central Europe.

As the Hebrews of old, the intelligent world seems again to be learning that monarchical and imperial forms of administration are unfortunate and costly class trouble-breeders, and that the free democratic principles of popular republican government transcend all other forms of government.

All rational minds now hold the opinion that the caste system must be abolished, not perpetuated, if the human race is to develop as nature intended it should. Segregating races into isolated sectarian groups defeats nature's purpose. The walls of race prejudice and race segregation must never be built up in America. The Constitution of the United States is opposed to such a procedure both in letter and in spirit. It would be an unfortunate day both for America and for the world, if this should ever happen otherwise. The practice of democracy, of justice and the golden rule, alone will allow the human race whether white,

yellow, brown or black, to survive and advance along the worth-while path of civilization.

Paine's vibrant "Age of Reason," written in the shadow of death during the French Revolution (1789), for the benefit of his adopted country, the United States, marks the culminating eruption on the European Continent of the contending ages of degenerate monarchy and regenerate democracy one hundred and forty years after the British eruption.

The persistent contest and confusion throughout the world, due to the barbarous Prussian-Hun crime of the ages (1914-18), and the Russian-Tatar Revolution with its awful tragedy of 1917 in the City of National Vengeance—Ekaterinburg,—are revealed in the unabated horrors that still continue (1921).

This degenerate and insane condition of continuous warfare and periodical return to barbarism is revealed throughout the entire course of history.

Passing by the advent of the "yellow peril" in Europe during the millennium preceding the Christian era, through Mongolian, Hun and other Asiatic invasions and settlements in Russia, Austria and Prussia; the irruptions in Europe of the first millennium of the Christian era, Northmen, Hun, Vandal, Goth, Moslem, and Mongolian; a few illustrations may be cited from our second and present fast-concluding millennium.

From the eleventh to the thirteenth centuries, extending from western Europe to Asia and Africa, the wars of the seven Crusades, monogamy versus polygamy.

In the fourteenth and fifteenth centuries, the European religious and political wars, typified by the English Wars of the White (purity) and Red (passion) Roses.

In the seventeenth century, the British Civil War between Puritan and Cavalier factions, which resulted in Cromwell's democratic Republic or Commonwealth of Great Britain and Ireland in 1649, with reaction, as already stated, through excessive Puritanism to the Restoration of the immoral King Charles II in 1660.

A relationship to these wars may be found in the Civil

War of the United States from 1861 to 1865, between Puritan North and Cavalier South.

Also in the wars of democracy against autocracy waged by the United States 1776-1781; 1801-1805; 1812-1815; 1846-1848; 1898; and 1917-1918.

The wars of the nineteenth and twentieth centuries of the Central and South American Republics.

The war of the South African republics, whose rulers, supported by the ex-Kaiser, attempted autocracy.

The World War against German autocracy, lasting from July 28, 1914 to the Armistice of November 11, 1918 (but with after effects still continuing in Europe and Asia, 1921).

During the greatest fighting period mentioned from 1914 to 1918, twenty-eight combatant nations with an aggregate population of 1,575,135,000 or ninety per cent of the peoples of the earth were involved, with the loss of millions of lives of the young manhood of the earth prematurely sacrificed—to the pride of hell-bred autocracy. The numbers of these victims cannot be estimated.

Such world conditions are best emphasized in a syllogistic extension of the French apothegm:

“La vie c’est la guerre!”

La guerre c’est l’enfer! L’enfer c’est la vie!

Life is war! War is hell! Hell is life!

* * *

Going back in history and following the disappearances already mentioned of highly advanced Asiatic, African and European civilizations, we return to a period about two thousand years ago, when a fundamental principle of life was being redeveloped, which advocated peace and goodwill—as God’s will—of law, order and humanity, for men, women and nations.

Early political action on the doctrine is found B.C. 263-226 in the Gentoo edicts of Asoka, the Buddhist Constantine of India, five centuries before the action of his European prototype.

In the old northwestern world at the meeting-place of Europe, Asia and Africa, largely through the first and sec-

ond century Alexandrian school methods of Philo-Judæus "the lover of Judea," and Origen "the Adamantine," the doctrine received imperial sanction at Nicea, Asia Minor, in 325 A.D., through a Roman blend of Hebrew, Egyptian, and Greek philosophy, based by Paul of Tarsus and the disciples of Jesus, three centuries before, upon the life and teachings of the Syrian-Hebrew founder of Christianity.

In accord with the teachings of the earlier age of miracles and wonders in which he lived, that extraordinary personalities were the sons of god, Jesus, the crucified martyr of Calvary, Sakhra or Sion's supreme sacrifice, had been acknowledged by his disciples and followers for three hundred years as the one and only true Son of God—the Spirit of Good.

"This theory of accounting for the mystery of extraordinary personalities was as characteristic of the age as the theory of evolution through eugenics is of the present day."

In his potent personality, virile and sincere, yet gentle, human and divine, Jesus of Bethlehem and Nazareth had come to be regarded as the long-awaited Messiah, sent to teach the doctrine of peace and goodwill to the world, and the relationship of every member of the human race to the universe and its Creator.

Public opinion—*vox populi*—the people's voice is ever—*vox Dei*—the voice of God.

In eugenic heredity, Jesus was a lineal member, through his father, Joseph of Nazareth, of the House of David and of the Patriarchal Family of Abraham, the progenitor of the tribes of Israel.

Through Mary—Mercy or May—his beautiful temple-bred mother, daughter of the wealthy Joachim and Anna or Grace of Bethlehem, he was also a scion of the priestly line of Aaron and Shem or Melchisedec.

This dual and multiple descent is symbolized in the Hebraic spherical twenty-four rayed, and in the flat six-pointed, stars of David.

Both lines culminated in him through Matthan or Mathat, priest of Bethlehem, the common grandfather of his parents, who were cousins; a shorter descent, symbolized by the Christian five-rayed star of Bethlehem.

The genealogies in all their successive generations are given by Matthew and Luke, the historian-evangelists; the details are found in Church history.

Paul, however, writing to Timothy from Laodicea, capital of Phrygia Pacatiana, warns him against "endless genealogies which evoke questions rather than godly edifying which is in faith," and also tells him not to give heed either to "old wives' fables" or to "the oppositions of science falsely so-called."

Writing later from Rome, when he was brought before Nero the second time, and when Timothy had been ordained the first bishop or presbyter of the church of the Ephesians, Paul, calling "to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded is in thee also," reveals his belief in the fuller doctrine of eugenic heredity through maternalism, which was not promulgated until eighteen centuries had passed, and still awaits ratification.

These references are now made for the readjustment of the historical perspective, and for an understanding of the sequence of related chronological events in the subsequent eugenic evolution of the human race.

Upon the events—human and divine—of the birth, life and death of Jesus—Christ the Anointed Son of God—the spiritual creed of 325 A.D. was formulated.

Freed from the mysticism of its early form and medieval English translation, the modern synthesis of the family doctrine in its human and divine aspect is:

"The will of the father is manifested in the son through the spirit of the mother, and equal to father and son is the mother in God—the spirit of good."

The earliest form of the creed is found in the prehistoric "Mahabharata" of Menu the embryonic and eponymic founder of Brahmanism, and reads:

"Then only is man perfect when he is three: himself, his wife, his son."

"For thus have learned men declared the law—a husband and wife are one, and blend as one in the son."

The creed was also found among the Mayan teachings of the Mexican Aztecs and Peruvian Incas.

Eugenic science confirms the biological blend and truth of the doctrine although theorists, for the paternal or maternal dominance in continual contention, sectarian and international, German, Russian, British, Turkish and their American followers, affect to treat the principle as a closed or undiscussable question, instead of clearly explaining its ancient mystical meaning for general understanding.

All spiritual doctrine necessarily is anthropomorphic, that is, it has a human basis, notwithstanding Voltaire's sneer of imperception, "God made man in his own image and man returned the compliment."

Man is all right when he builds himself up in the image of God and not of a devil; when he practices personal purity without the sacrifice of virility, and right living without the exercise of gloom and cant.

Only through mortal life do we receive spiritual intimations of the finite and the infinite.

One creed only is justified, as Arlington Robinson says, "The common creed of common-sense."

Dissension and repudiation of the doctrine arose after 325 A.D. until the higher Hebraic-Greek practice of personal purity in the development of the grace and exemplar gifts of self-control, continence and chastity, was willingly adopted by separating lovers, husbands and wives, around the approach of the second millennium of the Christian era, when the original western crusaders of Europe in 1100, rescued Jerusalem temporarily from the Mohammedans, who perpetuated the patriarchal or polygamous type of married life.

* * *

The state of celibacy or single life interests, for the better devotion to and promotion of religious and educational work is of pre-Christian origin.

The celibacy of priests and deacons was promulgated in Spain at the Council of Elvira in 295 A.D.

The adoption became a source of dispute between Constantinople and Rome until, with other family disputes, rejecting the equality of motherhood in 431, and the relation-

ship of the son in 831, in the latter year, the Eastern Catholic Church at Constantinople separated from the Western Catholic Church at Rome, a rupture which subsequently led to Moslem domination in Constantinople and Jerusalem, and the unfortunate but necessary division of Christian thought in Western Europe, still striving to attain ultimate wisdom for peace, civilization and world progress.

Americanism would appear to be the solution of the problem.

* * *

In the eleventh century, during the promotion of the Crusades for the rescue of Jerusalem and the Holy Land from the Moslem, the Christian crusaders of West and East disputed and clashed considerably at Constantinople, over their principles.

Tasso's "Jerusalem Delivered" celebrates the period and incidentally how the chastity of celibacy revived the Arthurian chivalry of personal purity, the honor and single standard of morality and high valor, among the cleaner-minded Western Crusaders, of whom Godfrey de Bouillon and Tancred "the bravest of the brave," of Norman descent, are the leading heroes.

Emulating the traditional "redeemed among men," Western teachers, male and female, maintained the religious vows of celibacy, as standards and examples of chastity, in the devotion of their lives to the education of the masses in the principles of personal and monogamous purity.

The principle must be kept in view and not its immoral degradation by mockers and scoffers, through the frail lapses of any professing teachers.

As Henry Ward Beecher said: "Grace is not given to everyone to practice what they preach."

The morale of personal purity and the mutual single standard, inculcated by celibacy, is a natural condition of self-knowledge, self-reverence, self-control, the essential factors of everyday life and civilization.

Without it, immorality, carnalism, and anarchy would be rampant.

In the eleventh and twelfth centuries, after considerable physical and mental suffering, Abelard, "passion's martyr,"

manifested scholastic perception and spiritual significance of the still unacknowledged doctrine of the purity and equality of motherhood with fatherhood and sonship.

Awaiting and following that human recognition, in La Manche, the "Sleeve" of the Cotentin peninsula or north-western elbow corner of Norman France, long-delayed monuments to the earlier doctrine of 325 A.D. were erected, first, in the eleventh century solid Romanesque abbey church of Lessay—the village of Rosa Bonheur's "Normandy Horse Fair," in which picture, the dome of the church is shown—and next, in the unique cathedral of the Gothic-English twelfth to fourteenth century period at Coutances, the Gallo-Roman city founded by and named after Constantine the Great, when governor of the region, at the beginning of the fourth century.

The son of Constantius Chlorus, who was a supporter of Julius Cæsar, associated in the imperial government as ruler of Gaul, Britain and Spain, Constantine succeeded his father in 306, in his thirty-first year.

As all students of history know, Constantine was the Roman emperor who, with the Edict of Milan in 313, proclaimed religious liberty throughout his dominions.

At his request his mother, Queen Helena, embraced Christianity and through her services to the faith, came to be regarded by Eastern Catholics as the Christian redeemer of the radical Greek Helen.

Some Greek Church historians state that Queen Helena was born in Asia Minor, others at Nish, in Serbia; Chlorus had divorced her in 292, so that he might marry Theodora, daughter of Maximianus.

A medieval Anglo-Norman tradition, related by Odericus Vitalis—the historian of the "Ordered Life," which appears in French and English literature,—made Helena the daughter of an innkeeper at Lessay, the ancient Roman Exaugium or Exiguium.

The tradition is still repeated in the region, the Roman name of the village even, being adduced as proof, with its quadruple significance of: (1) proceeding from; (2) a small place; (3) an exegete; (4) one who considers.

Vitalis also records that Lord Robert of Normandy,

who had become a monk in the monastery of Bec under the Italo-Norman abbot Lanfranc, later Archbishop of Canterbury, was appointed the first abbot (1066-1094) of the new Abbey of the Holy Trinity at Lessay, in the diocese of Coutances.

Similar to Greek historians disputing over the birthplace of Empress Helena, English chroniclers deny the conversion of Lord Robert, son of William the Conqueror and grandson of Robert the Devil, first Duke of Normandy, as though to imply the statement in either case, is untruthful and dishonorable.

"Infidelity, what falsehoods are perpetuated in thy name!"

At Byzantium—New Rome, now Islamboul or Constantinople—Constantine raised to the memory of his revered mother the Basilica of the Holy Wisdom,—Hagia Sophia,—represented today by its famous successor, built for Justinian in six years from 532 to 538, and ranked as one of the "Seven Wonders of the Medieval World."

With the triumph of the Turks in 1453 and the collapse of the Eastern Catholic Empire Hagia Sophia became a mosque of the Moslem faith, whose devout followers revere Mary, the mother of Jesus,—the Catholic redeemer of the racial World-Mother Eve, and the spiritual guardian of America,—as the sole embodiment in history,—through motherhood and sonship—of the Holy Spirit of Wisdom.

During 1921, services were held in Greek churches in America, praying for the restoration of Hagia Sophia to Christianity.

* * *

Without in any way seeking them, chains of causes and effects wonderfully and strangely linked, especially in the surprising relations of moral events to the lives of intellectual natures, flash upon the historical analyst, encyclopedist, and observer, in the course of his professional studies, travels, and work.

In Moslem lands, the single moral standard of monogamous marriage is now being strongly emphasized as the foundation of virile, civilized life.

"Cases where a Turk has more than one wife are very few," is culled from a recent news item.

The degradation of womanhood and manhood through promiscuity and collateral polygamy has long been taught.

During the seventeenth century in the Asiatic world, the Moslem Shah John of Agra, realizing the ideal and principle, left as a monument to the single moral standard for husband and wife, that architectural gem described by Lord Roberts as "the most poetically beautiful building in the world—the Taj Mahal."

This mausoleum was erected to the memory of the shah's wife Arjimand Banoo—Mumtaz Mahal, the "pearl of his soul," who died in 1629 A.D.

As Shakespeare makes Jessica say of Lord Bassanio, "Having such a blessing in his lady, he found the joys of Heaven here on earth."

Ideal purity and refinement, the faultless embodiment of perfection in art, are revealed in the Gentoo Taj Mahal, as formerly in the Greek Parthenon, the temple to maidenly virtues on the Acropolis at Athens.

The ruins of the Parthenon seen in the mystic moonlight are as beautifully described by Mark Twain in "The New Pilgrim's Progress," as his later perceptive and incomparable tribute to Jeanne D'Arc (so different to that of the imperceptive cynic Anatole France), nobilizes the virgin martyr of Domrémy, burnt to death in her Christ-like innocence and agony, by English and French judges in 1431.

The Parthenon—the Temple to the Athenian Virgin—symbolized the primal principle of virgin purity for wifehood. In the chaste beauty of its classical refinement, it stood entire for over two thousand years, from 440 B.C., until the interior was wrecked through an explosion during the siege by the Venetians in 1687 A.D., a few years after the Taj Mahal in India,—celebrating the single moral standard of married virtue,—was completed.

As further illustrations of world relationships, it may be mentioned that, similar to the "hel" of the Hebrew Temple—pierced later by the thirteen gates of the excluded and objecting Greeks to disclose the sanctuary of Sakhra the "Rock of Ages" and the altar stone of the "Holy of Holies,"

—the ambulatory surrounding the main altar, a distinctive feature of the Norman Cathedral of Coutances, with its corona or mind-crown of the mother-chapel, has been duplicated in New York City in the Catholic Cathedral of Saint Patrick of Ireland, and in the Protestant Cathedral of Saint John the Divine of Patmos,—the evangelic eagle symbolized in ecclesiastical lecterns.

Saint John, the guardian eagle,—the symbol of Americanism and freemasonry,—is also regarded with Saint Mary the mother as a spiritual defender of the United States, and is so represented notably on our pre- and post-war coinage with the stars of David and of Bethlehem, as pointed out by Fenton.

When on the Cross, Jesus, her only son, confided Mary his mother, then the widow of Joseph, to the care of John.

The step-brothers and -sisters of Jesus, the children of Joseph's first marriage, had separate family interests.

Saint Patrick's Catholic Cathedral and Grace Episcopal Church in New York City are the Gothic trinitarian designs of an American Protestant architect, of British ancestry.

The Protestant Cathedral of Saint John the Divine, the Romanesque-Norman and unitarian design of an American Catholic architect of French ancestry, is an embodiment of the principle described by Henry Adams as the Anglo-Norman and ancient Hebraic ideal.

* * *

"God the Father is the feudal Seigneur or Lord who absorbs the Trinity. God or Good reconciles all. God is strength and intelligence at rest."

* * *

As advanced outposts of the liberal "genius of Christianity" analyzed later by the neighboring Breton authors, the spiritual Chateaubriand and the material Renan, the symbolical Norman churches already mentioned of Lessay and Coutances send their message westward across the Atlantic to our eastern shores, which they front.

They now rank among the historical monuments of France, along with their slightly further advanced southern neigh-

bor, Mont Saint Michel, built from the twelfth century onward, as an abbatial symbol of the Hebraic faith to Michael the archangel and spiritual guardian of the Jewish race, whose mystical apparition on the Mount is recorded in 702 A.D.

Mont Saint Michel, at the mouth of the Couesnon River, the boundary of Normandy and Brittany, was originally a dominating peak-hill in the Breton forest of Scissy, crowned by a Druid temple and a famous grove.

Through the plaguean perversity of a seventh century tidal cataclysm, which in "a judgment of God," according to contemporary historians, swamped the immoral pagan region, the Couesnon changed its delta, and as Wace the Breladian and Norman Chronicler rhymes the incident:

"La Couesnon par sa folie	The Couesnon by stupidity
A mis le Mont en Norman-	Has placed the Mount in
die."	Normandy.

A medieval merveille—marvel—a glorious architectural monument, restored from 1866 onward, clothes the "mons in periculo maris—the mount in danger of the sea"—where the annual anniversary and festival of the coronation of the archangel Saint Michael—Melchisedech or Shem, son of Noah—is held on July 4th—another example of international relationship so arranged or foreordained,—America's Independence Day.

During the Anglo-Norman Gothic period from the eleventh to the fifteenth centuries, civilization rose to considerable heights in Western Europe, while Eastern Europe fell before Mohammedanism.

Through male degeneracy and evil feminism, however, samples of which are described by Knox in his "Monstrous Regiment of Women," Christian civilization in Western Europe from the fifteenth century onward again became a falling and rising family contest between Hebrew, Catholic, and Protestant divergencies of opinion.

The contest was only redeemed by the slow but important advance of science or knowledge, rebuilt on Greek, Egyptian

and Arabic foundations, through Copernicus, Bruno, Galileo, Kepler, Descartes, Newton, Leibnitz, and a host of successors.

* * *

For the regeneration of the Old World, a New World had been sought and found by the Italo-Spanish Jew, Christopher Columbus, in 1492, forty years after the overthrow of the Eastern Catholic Church by the Moslems and during the great schism leading to the growing rupture in the Western Catholic Church.

According to the baptismal nomenclature of his day, Christopher was the Christ-bearer and Columbus the male dove.

From the combination, the title of the New World daughter and mother of the dove-like spirit of wisdom—Columbia—, is supposed to be derived.

Both Aquinas and Longfellow “—and ‘Gilbert’ a friend interjects,” have truly written: “things are not what they seem,” and modern, matter-of-fact Americans, are somewhat impatient, not to say derisive of obscure symbolism, cloaking truth.

The most important fact is clear that Columbus rediscovered the islands and continent of Central and South America, assumed by many authorities to be the remains of the long-lost “Atlantis” of ancient Egyptian and Greek geographers, with mute colossal architectural remains of antediluvian civilizations, re-uplifted, and with their then existing civilizations and astrolatry of Mayan stock, notably Mexican Aztecs and Peruvian Incas, in a flourishing condition.

Judging evidently from the general conditions of Old World life, modern historians even, note with apparent surprise, where none should be, that before the European invasion, cultivating industries and arts, suited to their natural conditions and environment, the natives lived in a highly developed interrelated marital condition of friendliness, happiness and harmony, and of comparative peace, law, and order.

Prescott writes: “The discipline of children, especially at the public schools, was exceedingly severe. In the counsels

to a daughter about to enter into life, parents conjured her to preserve simplicity in her manners and conversation, uniform neatness in her attire, with strict attention to personal cleanliness. They inculcated modesty, as the great ornament of a woman and implicit reverence for her husband.

"In the counsels of a father to his son is the remarkable (*why remarkable?—A*) declaration that for the multiplication of the species, God ordained one man only for one woman."

"Polygamy existed, but was chiefly confined probably to the wealthiest classes."

Of the Incas, an early Spanish chronicler wrote: "There was much in their rule which was so good as to deserve praise and be even worthy of imitation."

Markham, a serious student and historian, writes: "The condition of the people under the Incas though one of tutelage and dependence at the same time secured a large amount of material comfort and happiness.

"Theirs was indeed socialism such as dreamers in past ages have conceived, and unpractical theorists now talk about. It existed once because the essential conditions were combined in a way which is never likely to occur again. These are an inexorable despotism, absolute exemption from outside interference of any kind, a very peculiar and remarkable people in an early stage of civilization, and an extraordinary combination of skilful statesmanship. It was destroyed by the Spanish conquest and the world will never see its like.

"Peruvian socialism was not a conception of the Incas, but the result of much more ancient organizations recognized and adopted by the Incas."

With their advent, the male Amerindians looked upon the white Europeans as angelic sons of gods, until their female population revealed them as sensual sons of the medieval "doevil or d'evil," and the usual syphilitic degeneracy began.

Northward, previously visited according to tradition from the tenth century on by Icelanders, Welshmen and Basque-men,—Spanish, English, French, Dutch and other navigators and travelers, explored and colonized Newfoundland, Canada and America southward to the Gulf of Mexico.

The discoverer of the Galena and Blue Earth mines of Illinois and Minnesota, and the first European to travel the route from Lake Superior down the Wisconsin River to the Mississippi and the Gulf of Mexico, back to Europe in 1683, was an ancestor of the writer, six generations removed.

On his return, for twenty years he was a leader in the exploitation of the colony of Louisiana, then extending in the Middle West from the Great Lakes to the Gulf of Mexico. He died on the road during an expedition against revolting Natchez Indians in 1703.

The first scientist to study and describe the natural history of the Mississippi Valley, three generations later, was another member of the family.

Early dates connected with North American discovery, settlement and colonization are:

- 1492. The Italo-Spanish Jew, Christopher Columbus, re-discovered America, known traditionally to Egyptians, Chinese, Greeks, Icelanders, Welshmen, and Basques.
- 1504. Spanish, French and Anglo-Norman fishermen made summer fishing settlements in Newfoundland.
- 1534. French traders established a permanent settlement at Tadousac on the Saint Lawrence River at the mouth of the Saguenay.
- 1565. Spaniards founded Saint Augustine, Florida. (Spain sold Florida to the U. S. in 1819 for \$5,000,000.)
- 1598. Frenchmen colonized A(r)cadia (but in 1755 their descendants were deported by the British ¹).
- 1600. Frenchmen extended trade relations throughout the Hudson Valley.
- 1607. English Cavaliers founded Jamestown, Va.
- 1608. Frenchmen founded Quebec.
- 1614. Dutchmen founded New York and Albany, N. Y., under the names of Nieuw Amsterdam and Fort Orange, in New Netherland.

¹ Frenchmen first named Nova Scotia Arcadie; this was corrupted by the local Micmac Indians into Akadē, which meant to them "land of plenty."

- 1620. Anglo-Dutch Pilgrims, settled 12 years at Leyden, Holland, emigrated and founded Plymouth, Mass.
- 1621. Scotchmen settled among the French in A(r)cadia, now New Scotland or Nova Scotia.
- 1628. French Huguenots founded the Church of the Holy Spirit in New York City.
- 1630. English Puritans founded Boston, Mass.
- 1632. Anglo-Irish Catholics settled in Maryland.
- 1638. Swedes founded Wilmington, Del.
- 1664. British took possession of New Netherland and re-named it New York.
- 1664. Anglo-Norman Cavaliers replaced Dutch, Swedish and Danish settlers in the government of New Jersey.
- 1682. Frenchmen extending the acquisition of New France or Canada along the Saint Lawrence River and the Great Lakes, thence descended the Mississippi River to the Gulf of Mexico, taking possession of the Valley and entire Midwest Region in the name of Louis, King of France,—as Louisiana. (France sold all this vast territory to the U. S. in 1803 for \$15,000,000—see Introduction.)
- 1683. Welsh Quakers and Palatinate Germans settled in Pennsylvania.

Thus, the most farseeing, energetic and enterprising individuals of Old World races and subsequent immigrations blended to make the American white race.

Among these, after the eighteenth century, an improving form of the Anglo-Norman language, as explained later, spread and became the convenient speech of communication, along the eastern seaboard, north and south.

There, in Florida, New France, Acadia, Virginia, Louisiana, New Amsterdam, New England, Maryland, and Pennsylvania, within forty-five years, were planted varied European types and races with high ideals of womanhood, largely derived through the contemporary trend of Calvinistic thought, from those original Hebro-Norman principles over which Henry Adams, of the eponymic Massachusetts family, somewhat imperceptively expresses astonishment in his great book on "Mont Saint Michel and Chartres."

The veneration and love of motherhood surely should create no wonder nor surprise among fathers and sons who live by the honor code and who, as inborn gentlemen, respect all girlhood and womanhood with the same reverent regard they expect all men to show their mothers, sisters, and wives.

As Minerva or Wisdom the Mother was said by Greeks and Hebrews to have sprung from the mind of Jove or Jehovah the Father, so both our American poets, Pallen and Daly, respectively of French and Irish descent, have beautifully expressed the sentiment that woman sprang from the heart of man to be his companion, helpmeet and comforter; thus idealizing the biological and evolutionary fact already registered of the separated homologues.

Deep in the true love of clean manhood—lover, husband, father, son and brother—dwells the ever-living desire to enshrine the virtuous sweetheart, wife, mother, daughter and sister, safely in the masculine heart of humanity, to shield them from the contamination of all evil defilement and harm.

Taking into consideration the pernicious alien propaganda that continues in our country, the impartial historian must point out the distinction that exists between the Norman and Saxon characteristics which differentiated European life.

The chivalry and humanity of the purifying single moral standard spiritualized the higher Norman-Celtic and pacific thought of Western Europe and America.

The carnalism and inhumanity of the double immoral standard materialized the Teutonic-Saxon and military brand, and, as a seemingly inevitable product of so-called aristocracy, unfortunately found supporters in European kings and queens; notably in Henry VIII of England, Louis XV of France, the two Catherines of Russia, and the unfortunate inheritors of their viciousness, even down to the present day.

It is useless to dodge, Froude-like, the merciless logic of facts.

Truth-telling is one of the greatest needs of the day, despite the inevitable sneers from 'reds' as well as 'aristo-

crats,' at eugenic principles, which, with their regrettably inherited sensualism, they regard as impractical.

"Qualis rex, talis grex—Like king, like people," said the Romans.

"The state is the individual writ large," said the Greeks.

Nearly thirty years ago, in 1892, Moncure Conway was acutely far-seeing when he asserted that "the egoistic vanity of George III of England had been transmitted to his great grandson "ex-Kaiser Wilhelm II of Germany, and asked: "Will Germany be presently punished for its religion?"

With an accompaniment of secularism, formalism, passive indifference, and the inevitable detachment of morality, through the subdued but "unchained tigress" instinct in subjective German motherhood, the double standard for males produced the incarnate, autocratic Junker class, who directed the German campaign of inhumanity in the World War. "Sons of male brutes," as they were truthfully termed, "rulers of a nation taught with the mothers' milk that human right must yield to brutal might," as a Japanese statesman succinctly states the incontrovertible biological fact.

Biological and historical science has long shown how individuals and nations, by surrender to material unmoral instincts, bring about their own destruction and how to escape the general ruin, a stable society can be founded only on the domestic relations purified by a moral standard, with the masculine virtues continually developed and prepared—not for offense—but for the maintenance and defense of pure womanhood and family life in righteousness, justice and civilization,—the cardinal elements of American belief.

* * *

No writer can regard himself as competent to attempt any complete synthesis of world civilization, without being thoroughly acquainted with all efforts to establish definite laws of development out of the chaos of history and science.

It requires a highly-gifted mind to synthesize correctly.

The subject is of too involved and speculative a nature for the historical method and needs a very careful philosophical handling.

Redman even suggests that: "It is dangerous to attempt a synthetic treatment of various currents of thought with the intention of leading them into one single definable stream."

As a few of the high-lights, however, which could be largely multiplied for a definitive perspective of civilization, the foregoing discursive, and the writer trusts, interesting paragraphs, furnish a singularly related series of historical illustrations, to exemplify the need of that continual watchfulness which the ever-maligned Church and spiritual guardians of faith and morals, clerical and secular, seek to exercise through the regenerating influences of moral education over the inherited evil instincts of mortal life among rebellious youth, throughout the world.

The boy becomes father of son and daughter; the girl becomes mother of daughter and son.

It is the paramount duty of parents, guardians, educators and statesmen to see to it that sons and daughters do not become brutally animalized through ignorance, aristocratically degenerated through material education, but healthfully spiritualized through moral education.

To the casual observer, it is astounding how even well-bred youth, through ignorance and curiosity, will suddenly degenerate, unless careful parental or guardian watchfulness is exercised.

Especially the female of the nymphobiatic age, in tricks or wiles to lure, or to respond to the advances of the vicious young male type.

This is noticeable in all countries and nearer to nature in rural villages and seaside summer resorts, than in city life, although there it is sufficiently in evidence.

Modern literature of all nations and recent history seethes with the immoral effects of neglected early supervision of education in faith and morals among youth.

In fact, one irritated British educator recently described the boy-mind as a pig-sty.

In the treatment of the daughter, during the dark passage from ignorant and curiosity-seeking girlhood to pain-stricken young womanhood, an unfortunate inheritance from the original evil of promiscuity, parents might learn a guid-

ing lesson from George Eliot's "How Lisa Loved the King," based upon a story from Boccaccio.

It cannot be too strongly impressed on youth that the interests of the future require chastity in both man and woman, and that the perfection of life is that which seeks the good of morality, and shuns the evils of vice in the blighting of young lives through immorality.

Youth will always need careful training in morals.

The young male, the clean respect of girlhood and motherhood.

The young female, to realize that through motherhood, she should be the pure shrine of the spirit of wisdom to influence all future generations of the human race.

No finer expression in literature of this latter sentiment is found than that from the pen of Sophie Jewett, written for a Smith College commencement.

"For this thy child, a woman earnest-eyed,
Who wears thy gracious favors worthily,
Pledges her honest faith, her constant pride
To live her life as one who holds in trust
God's gold to give again, who fearless must
Face the great days to be."

"Le beau monde gouverne le monde—The better class (the spiritual not the autocratic) governs the world."

Unfortunately, they have to combat the unnatural and unmoral antagonism to eugenic principles not only among ignorant people, but particularly among wealthy libertines and profligates, and notably from travelers and novelists, male and female, of inherited degraded tendencies, who cannot rise superior to what they are pleased to term "red-blooded, healthful sensualism," and declare that morality is relative to physical environment, rather than necessary for civilization and world progress.

Even with leprous Molokai and 'John Barleycorn,' revealed for perpetual warning, this type of modern educated men and women vaunt, for example, pagan Pacific examples of promiscuous vice and drink, as ideals of living for higher civilization.

“Birds of a feather flock together.”

“Like attracts like,” is the great law of gravitation, and modern biologists describe these immoral attracting affinities in the inherited sensualism of immediate and unreasoning desire, as forever heedless of the ancient precept, “mens sana in corpore sano—the clean or healthy mind in the clean or healthy body”; as utterly regardless of the principles of ancient and modern moral education, self-knowledge, self-respect, self-control, through “conversion” or “sublimation,” as advocated anew by Freud.

With all due respect to homeopathic friends, the law of “*similia similibus curantur*—like cures like,” does not seem to apply to immoral living, unless the cure is recognized in the mutual disgust and separation, usually through satiety, disease, jealousy or tragedy, that invariably ensue.

Although warned, it appears as though some types of young manhood and womanhood can only learn through painful, personal, physical experience.

These degenerate affinities in advancing years, in climacteric periods of melancholia, always deplore the follies of their immature immorality and sensual reasonings in warnings to future generations.

This is a notable historical fact, from the time of David onward, invariably ignored, but attested and confirmed through modern science by published observations of Freudian psychoanalysts who, in dealing with such matters, are wrongfully charged with sex-obsession.

Sex is the foundation of life, and life can only be studied through the conduct or behavior of the sexes, and its effects on communities, nations and world history.

For centuries, theologians have mystically taught, and now psychoanalysts seek to teach scientifically, that the moral life must be developed through “sublimation” or the practice of personal purity, that children must be born and bred eugenically, if the universal desire to ensure peace and goodwill among men and nations for civilization and world progress is to be attained.

Behaviorism, in philosophy, postulates that the animal—human or beast—can only be judged by its actions or reactions towards conditions and unexpected situations.

A sample judgment may be cited from Froude who, condoning the polygamous male, in his euphuistic treatment of the ill-fated Anne Boleyn, second wife of Henry VIII of England, writes: "No lady of true delicacy would have accepted such a position."

To equalize the criticism, he might have added: "On the other hand, no man of gentlemanly instincts, king or commoner, would have placed a lady in such a position."

Instinct is the controlling and saving principle among the lower animals, but for self-preservation and progress towards the better life of the future, human beings, endowed with reasoning powers, have to cultivate conscience and self-control through self-knowledge and self-respect, or reap for themselves and transmit to their children and their children's children, the evil inheritance of their vice, stupidity and folly.

This is a fundamental of natural law, confirmed by the facts of history and science.

Similar to a physician in the study, observation, and healing of diseases, it is not necessary, as some cynics suggest, for rabbi, priest, educator, statesman, philosopher, and moralist to experience the social diseases and conditions they diagnose, to prescribe or demonstrate the remedy taught by science, as well as by history and civilization.

CHAPTER IV

CIVILIZATION

Civilization reached a point hitherto unapproached in history, when an extension of the fourth century doctrine of the moral family unit was given to the world during the fifties of the Victorian period of British history.

"Coming events cast their shadows before."

The establishment at Macon, Ga., in 1834, of the first chartered college in the world, for the better education of young womanhood, foreshadows the action.

The establishment of the college is said to have originated from early Anthonian experiences in Georgia of the young Anglican rector Wesley, who inaugurated the Oxford movement for moral reform of the eighteenth century, advocating "methodism" in conduct and study, to promote a return to a better life.

In the nineteenth century, following Methodism, the Tractarian and numerous other movements for world unity on the subject of moral reform, were pushed with the vigorous gospel-spreading slogan, "Educate the World," newly originated by Dr. Temple, the "Ionian" Master of Rugby, later Primate of All England.

The extended moral doctrine created a wave of thought which swept over the world and gave birth to Darwin's evolution (1859), to Galton's eugenics (1865), to Mendel's heredity (1868) and the contemporary advance of education, science, invention and exploration, opening up to western influence, China, Korea and Japan in the Far East; the African continent; and colonizing Australia, New Zealand, and the Pacific Islands.

The first cathedral monument to the extended doctrine was built at Albany, the capital of the Empire State of New

York in 1852, where Rabbi Isaac Mayer Wise had been preaching modern Judaism from 1846.

The practical synthesis of this extended doctrine, forecast by Paul, eighteen centuries previously, is:

“Equal to father and son are the mother and daughter in the spirit of good, or, the well-bred daughter of a wise mother becomes a good wife and the wise mother of virtuous children for succeeding generations.”

From 1860, through the wonderful strides of science and education, civilization rapidly advanced by decades, especially after the opening of the twentieth century, until wrecked in 1914 by the ex-Kaiser in the German opposition to the Russian, the Belgian and Gallican, the Anglican, Italian and American principles of Christianity.

Nations do not seem to be able to agree on the principles and practice of Christianity. Even that benevolent but misled German philosopher, Eucken, before the War was asking the question, and answering it to his own satisfaction—“Can we still be Christians?”

* * *

When civilization was again riven to its foundations by the Teutonic reversion to type in worse than primal barbarism—because educated and scientific—the scourge was again revealed which descends upon the earth to purify and regenerate the human race.

Is it impossible for the world to learn from the lessons of the past, the needs of the present and future?

In “The Trend of the Race,” Holmes says, “The race has its fate in its own hands to make or to mar. Will it ever take itself in hand and shape its own destiny?”

As already pointed out, history reveals a condition of continuous warfare between sex, sects and nations, during the passing millennium, which has only one hundred and eighty years to go to complete its course.

No one now alive will see its finish.

It would almost seem that similar to the individual, each generation and each century must work out its own salvation.

* * *

In the ancient classics, the Mosaic "Torah, Pentateuch, or Law" and the "Talmud or Teachings," known generally as the "Old Testament," in the "Mishneh Torah or Second Law," in the Syriac-Greek "Gospels and Epistles" called the "New Testament," in the Apocrypha of both Testaments, in Apocalyptic Literature, in the reproductions, translations and compilations from these sources, the Latin Vulgate, the Douay English, the Lutheran German, the Geneva French, the King James British, and the American Revised Bibles, is condensed the spiritual wisdom of the world, of the sages of the ages, forever calling to mental and physical purification, so as to promote the principles of sane living, of peace and goodwill among humankind and nations.

Different opinions naturally exist as to the value of these books with their varied translations, mistranslations, versions and perversions, their adaptations to political and national crises and needs. While some people, unfortunately for the progress of civilization, make their versions a fetish, imperceptive fanaticism being almost as great a deterrent to pure faith as callous infidelity, advanced Hebraic and Christian thought has long acknowledged the literary peculiarities of the narratives to be careful, deliberate productions, free poetic treatments, parables, similitudes, miracles, fables, embodying truthful principles for right living. Biographical incidents idealized as lessons to inculcate the higher science and philosophy of life, which are not regarded as history.

In the inspired and treasured original languages, as in the best of the literature of all nations, are traditions, stories, records, lessons and pictures of the past, in which as in a revolving mirror, may be seen the evil that will continue in the days to come, unless a better understanding on the subject of regeneration is reached by the intellectual world in general.

Hebrew and Greek, the Eurasian languages which have preserved for humanity the eternal philosophy of good,—or God,—clothe their thoughts with a mysticism of Orientalism,

which presents peculiar problems to translators, commentators, and the cooler and less imaginative northern and western minds, among whom also, divided into hundreds of divergent orthodox and unorthodox Hebraic-Christian bodies, just as the Mediterranean or Old Middle World was in the second century, different views exist of the manner to inculcate the same teachings rationally.

All records show that when generations arise which ignore the spirit of good, the incredible stupidity and wickedness of arrogant pride, the spirit of evil, becomes rampant, and wars, famines, pestilences and all the "red-fool fury" and horrors of revolution and civil strife descend upon the earth, taking toll, along with the wicked, of the good and better kind who, self-centered, have not worked for righteousness to overcome the evil in the world.

Reason itself exacts vengeance, for reason rises above material ideals to turn vicious mortals from obstinacy in evil, for the repurification of the human race.

Evil, even, becomes disgusted and purges itself.

The evil in parents still descends in punishment upon the children to the third and fourth generations.

In modern times, the historian sees victims of inherited evil in Charles I of England, Louis XVI and Marie Antoinette of France, Tsar Alexander II, the late Tsar Nicholas and his family, in Prince Joachim, as well as in the millions of innocent civilian soldiers who made the supreme sacrifice on the altars of immoral arrogance during the recent World War.

* * *

When ambition, self-glorification and autocratic pride overthrew the towering pillars of modern philosophy, science and progress in Europe in 1914, the profound necessity of physical, mental, and spiritual aids became all the more vividly apparent.

From the very beginning of their preparations in the eighties, all the conceivable barbarities implied in the Satanic principles and purposes for which the war was begun by the unmoral degenerates who wrought all the wreck and ruin, were foreseen by men of clear vision.

Forgetting their family relationships and common cause, the ultimate welfare and improvement of the human race and human conditions on this planet, ignoring the inevitable failures of force measures, which history reveals of every similar attempt, political or ecclesiastical, the Prussian Junkers had to start an amok of unparalleled slaughter and frightfulness against humanity in a deeply laid, but for them fatally aggressive, scheme to attain world domination.

Roosevelt relates the incident of a familiar conversation with the ex-Kaiser during his pre-war visit to Berlin, when referring to peace activities, the ex-monarch spoke of our late great industrial leader, noted for his library and other world-civilizing philanthropies, as "that old fool Carnegie."

This exhibited the inbred impulsiveness of arrogant tactlessness, similar to his "Cave adsum" telegraphic message as a youth to Bismarck, mentioned in the McClure biography; his South African wire to President Kruger; the imperially inspired Wittenberg proclamation of October 31, 1917, on the four hundredth anniversary of Lutheranism: "We especially warn against the heresy promulgated from America that Christianity enjoins democratic institutions"; the "dear Nicky-Willy" letters; and numerous other examples since revealed, such as: "Germany will not accept the American peace of understanding. Wilson should be kicked out."

It is not difficult to surmise that with his American world outlook, virile Roosevelt, exercising the expediency of mental reservation, classed the hereditary monarch with some of the monied kings of our nation, whom he has described as "undesirable citizens."

The ex-Kaiser's opinion, no doubt, embraced the whole circle of simple-minded pacifists, including the murdered Jaurés, who believed that "the hour of universal peace had struck and the day had arrived when nations should be governed by the same high code of honor that is demanded of individuals"; that the old pre-Christian principle of the youthful, high-minded Tobias should prevail: "See thou never do to another what thou wouldst hate to have done thee by another."

Pacifists thought it impossible that in the wonderful state

of "kultur" to which the world had advanced, a superautocracy of educated morons could have developed, so depraved as to plot and carry out plans, which they knew would result in the indiscriminate and wholesale murder of millions of their innocent fellow-beings by war and the unsettled conditions of famines and pestilences, which still continue as a result of their evil plotting.

Pacifists spurned the idea that to combat evil methods of warfare, they themselves would have to develop deeper cunning and invent and employ superevil reprisal methods, so that right should conquer the ignorance and immorality of arrogant might and rescue civilization.

Militants and pacifists can now agree with Mencius the Chinese philosopher who, three centuries before the present era, wrote:

"He who defies justice (or refuses arbitration) is a tyrant. He who commits an outrage on humanity is a criminal. Such men we look on as reprobate and outcast."

In fact, twenty-two hundred years later, when Hindenburg appealed to Foch to be spared the ignominy of trial for crime on the ground that he merely served his Fatherland, Lloyd George almost re-echoed the words of Mencius, asserting that: "the time had passed when men were content to regard war as the legitimate sport of monarchs or militarists, and the time had come to stigmatize an unjust war as one of the most execrable of crimes and the perpetrators thereof, criminals of the most degraded type."

* * *

Is the rescue of European civilization, wrought by America in 1918, to fail?

The historical and studied clerical policy of expediency and wise restraint through hidden truth, until acknowledged by general lay perception, which instigated Voltaire's ridicule of Roman-Greek teachings, and made equally imperceptive Nietzsche at Basle, when verging on lunacy, repeat against Lutheran-Calvinistic teachings, "Ecrasez l'infâme—Crush the infamy!" is no longer necessary, at least in the United States.

Education and the light and truth of scientific per-

ception are sufficiently advanced here for the age of understanding, reconciliation and reconstruction.

The revelation to European and Asiatic nations from 1917 to 1919 of American standards of life, hitherto considered as impracticable notions of loftiness and purity, exemplifies the unique and major influence of morals and morale in civil and militant life.

Lord Bryce, former British ambassador at Washington, has deprecatingly but amusingly remarked: "Nobody ever heard of a nation whose virtues made other nations love it."

Nevertheless, there is no harm in pointing out the successful effort of the physical, spiritual and religious blend of body, mind and soul in combined relief and welfare work which, taking under advisement the syphilitic evils perpetuated through European conflicts from the sixteenth century, operated during the World War to maintain and send back into American and Allied life, an exemplar crusading legion of millions of young men, Protestant-Catholic-Hebrew-Gentile, of clean lives and moral ideals, the future fathers of the newer world, the newer age, and the newer life to come.

The exceptions were a shamed minority of ignorant veneers, corrupted mentally and when diseased—as usual—physically repentant.

"When the devil was sick,
The devil a saint would be:
When the devil was well,
The devil a saint was he!"

The toll of vice is death, mortal and spiritual.

Among the suicides of war through promiscuous vice and its results, none was more pitiful than those of some young women who had volunteered for service with the Allied armies. As unconventional sports, they selected to "go their own gait," regardless of consequences. Outwardly nice girls of good families, but secretly immoral as that awful example of "The Leper" described by Swinburne, they became incurably diseased, and to escape the "hell of whoredom in protracted suffering," which they had brought upon themselves and their evil companions in vice, they ended their mortal lives.

The heartfelt and willing service of high-minded, non-sectarian American men and women who sought and still seek through their "fleets of mercy" to elevate humankind and to furnish humane attributes in body, mind and soul, to "save the children" of all nations reveals a brilliant triumph of spirit over matter, recognized even in attempted sarcasm by a Moscow journalist on September 24, 1921, when he described Mr. Hocver's helpers as "archdukes of the Y. M. C. A. sublimely proud in bearing, with the manners of a merchant educated in a Sunday School";—more praise to them.

Mortals after all are spiritual creations, not mere carnal animals, nor material soulless machines.

In the ages of evolution still before the world, liberal American principles and ethical values may yet elevate human nature to develop in the mortal body on earth,—through the good in father and mother implanted in the son,—the finer structure of the Temple of God, human and divine, as the personal symbol of an eventual all-embracing World-Church.

Purified above all the sphere of controversy, the Temple of God would then assert its rightful position as the system and creed of the individual and personal ideal in each soul.

* * *

The Temple of God—the Hebrew Parental Synagogue—which gave Christianity to the world, is a very living Church in America, despite Sargent's ill-advised and ill-conceived dull painting in the Boston Public Library, a medieval idea copied from a crude sculpture in Notre Dame Cathedral, Paris, depicting the Synagogue in ruins around the racial Eve.

The poverty of the symbolism is not redeemed even by the companion picture, supposed to represent the Mother Church, but a mediocre, overloaded travesty on Michelangelo's simple, inimitable and definitive sculpture of "La Pietà," depicting the Hebrew Mother looking in mute agony on the body of her Son, placed in her arms and on her lap, when taken down from the Cross.

To the studious traveler, the impersonal, impartial observer, the merger of Hebraic-Christian principles, through

the civilizing American ideal, is being closely demonstrated throughout the States in new Hebrew temples and synagogues, in new Christian evangelical churches, and noticeably in perpendicular, square-towered Catholic and Episcopal churches with the historical altar and baldachino canopy of exilian Babylonian-Hebraic origin.

The merger is particularly noticeable in the musical services of these churches.

The Yigdal-Covenant paraphrase, "The God of Abraham praise," written by the itinerant Methodist preacher Thomas Oliver in 1770 and set by Cantor Leoni to one of the traditional melodies sung in Solomon's Temple, is a frequent selection in all evangelical churches.

"Rise, crowned with Light! imperial Salem, rise!" written by Alexander Pope the English Catholic poet in 1712 and sung to Lwof's national Russo-Greek Catholic anthem-melody, is especially popular in Episcopal churches.

"Lead, Kindly Light" (1833) and "Faith of Our Fathers" (1849), by the Anglo-Catholic priests, Newman and Faber, and "Nearer, my God to Thee" (1841) by the English Unitarian Sarah F. Adams, are favorite hymns with all.

* * *

Since writing the preceding paragraphs, intelligence from Pittsburgh of June 12, 1921, is reported that: "The Church of the Wilderness,' a union church or tabernacle in which *virtually all* Christian denominations may worship, is to be erected on the summit of historic Laurel Hill, Fairfield Township, Westmoreland County, Pennsylvania. In compliance with the rules of the Catholic Church, its prelates could not agree to the plan, until they received an assurance of having an exclusive altar, consecrated to their Church. The plans call for a trinity of altars."

At last, Christian Church unity, a very much-needed example for world-union and civilization, seems to be in sight in the United States, although *virtually all* seem still to point to the exclusion of such civilized Christians as Hebrews, Unitarians, Christian Scientists and other advanced Gentiles, who desire more lucid, understandable and modern interpretations of ancient forms of Eurasian dogmata.

* * *

In other parts of the world, the union of Christendom is being advocated through Sionism, notably by the British Israel World Federation, and other worthy but somewhat retrogressive, rather than progressive associations.

The triumph of Sionism, the promotion of which, in lovers of the traditional, has some adherents in America, has been predicted if universal faith and world unity on the fundamental of life could be attained, according to some, for the opening of the third millennium of the Christian era in 2100 A.D.; according to others, for the opening of the seventh millennium of the seventh creative "Day" of the Hebrew era in 6100, about 2340 A.D., which would more closely approximate the 2000 years since the inauguration of the Christian era by Constantine.

The problem of the Caliphate of Mohammedanism, formerly vested in the Sultan of Turkey, with its necessary suzerainty over the holy cities of Mecca, Medina and Jerusalem, is now vested in the British imperial government.

Ancient Jerusalem, Uru-Salim "City of Peace," the city of countless sacred traditions, Hebrew, Christian, Moslem, on Mount Sion ancient Mount Moriah, as also the holy Moslem cities, Mecca and Medina, in Arabia, came under British control, with the collapse of German and Turkish intrigue, in 1917.

As a culmination of Eurasian sentiment, there are many Hebrews, Christians and Moslems who hope that, "making all things new—that all may be one—for have we not all one Father?—hath not one God created us?" the will and life of a world-faith will unite by 2100, or at least by 2340, to build a new Temple of God as its symbol around Sakhra, again recognized as "eben shetiyyah"—the foundation stone on which the world is based—the sacred "Rock of Ages" of Hebrews, Christian and Moslem,—traditionally the "golemic" birthplace of Adam, the scene of the intended sacrifice of Isaac by Abraham, later, the altar stone of the "Holy of Holies" of the Temple of Solomon and its two successors, protected, since the seventh century A.D., by the "Dome of the Rock" of the Moslem Mosque of Omar built by that disciple and cousin of Mohammed.

Pittacus of Mitylene, one of the seven wise men of Greece,

is author of the saying, "Know the past and you can read the future."

Unless world enlightenment and the age of understanding through commonsense Americanism does not displace the old law of periodicity, the law of probability easily foretells of preparations—as in 1066—beginning around 1993 as the five hundredth anniversary of the Columbian discovery of the New World, for the inauguration of the third Christian millennium in 2100.

But in 2100, as in 1100, Tasso's question again may be asked:

"And should the Christian powers at length achieve
Rare harmony among themselves and win
By arms from Omar's age-long tyranny
Sion's captive city Uru-Salim! Who
As chief shall they elect?"

Or, answers to the questions of the ancient Hebrew prophet may be sought:

"Who shall redeem Israel?"

"Who shall ascend into the hill of the Lord, or, who shall rise up in his holy place?"

The prophetic hope is: "Even he that hath clean hands and a pure heart: and that hath not lift up his mind to vanity, nor sworn to deceive his neighbor!"

In his triumphal entry into Jerusalem with Turkish convivance in 1898, the ex-Kaiser sought to convey the impression that he was the divinely appointed and eugenically bred agent for the fulfillment of the ancient prophecy.

History has reprov'd his assumption.

A fact, which monarchical governed foreigners do not seem to realize is that Americans generally, with their implanted and regulated standards of right living, are more ethical and practical than sentimental or emotional.

De Tocqueville, even, did not accurately analyze Americanism when he wrote: "Although the desire to acquire wealth is the dominating passion of the Americans, there are times when their soul seems suddenly to burst the material bonds which bind it, and to rise impetuously heavenward."

That condition, as Henry Adams intimates, is medieval Anglo-Norman, not modern American.

Americans are not emotional, but spiritually practical. They respect the opinions to which other nationalities have a perfect right, so long as those opinions are kept within respectful limits.

When with the condescension of varying degrees, to which Lowell objected, Europeans and Asiatics attempt to vaunt the superiority of monarchical and imperial principles over the democracy of republican principles for national and world government, Americans must be excused, if they smile indulgently, especially in the light of historical events since 1914.

It will never be said to Americans as was said to the Israelites: "You have added to your sins this evil, to ask us a king . . . Your wickedness is great in asking a king . . . Ye have this day rejected your God who himself saveth you out of all your calamities and your distresses, and ye have said unto him, 'Nay, but set a king over us!'"

During the World War, that sturdy midwesterner "Marse Henry" Watterson thoroughly expressed national opinion on monarchs and mortal assumptions of divine rights, when he emphatically consigned the Hohenzollern and Hapsburg dynasties to the hades they speedily reached when America asserted its principles of justice and humanity.

As pointed out under history, the modern American—man and woman—is a blend of the best of the colonial founders, Spanish, Dutch, French, English, Scandinavian, German, and subsequent immigrations, Welsh, Scotch, Irish, Italians, Hebrews, etc.

During three centuries, America has been receiving, in its immigrants from the four quarters of the globe, the best of the heart and brain and soul of the world, inspired with the spirit of independence, a passion for free republican institutions, and pity or the reverse for any form of monarchical government.

It has been well said that: "Americanism is the talent for getting old things together, so as to produce new and admirable results. The task of ultimate consolidation is nigh at hand. The tribes of outer Asia and the farthest

Ind have still to cast in their lots and make Americanism the nationality of the wide world."

While an improved Anglo-Norman language has become the convenient speech of the nation, the majority of its inhabitants have no blood relationship with England, and show no sympathy with a minority who use the domestic simile of mother and daughter, and would class America as an Anglo-Saxon nation.

Historical analysis even reveals that Anglo-Saxon is a misnomer both linguistically and racially.

The Saxons were Germanic settlers in southeastern England before the Norman Conquest in 1066. They and the western and northern Celtic tribes were eventually conquered by the Normans of Old French and Scandinavian origin.

After the advent of William the Conqueror, Duke of Normandy in Britain in 1066, and his coronation as King, the stately Castle and House of Windsor, only recognized under pressure since 1917 again as the British royal foundation, was built. Its democratic Round Tower, the Tower of London, and other lordly castles arose throughout the British Isles, the noble followers of the Duke of Normandy being installed as their governors, Ireland especially becoming a potent Anglo-Norman stronghold.

In less than a century, with the opening of the second Christian millennium, the British Isles, in law, customs and language, were converted from Anglo-Saxon to Anglo-Norman.

Spreading throughout England, France and Europe, as far south as Sicily, the "Grand Coutumier de Normandie" or the "Great Norman Code of Laws," wherever established, governed the people in the humanitarian and liberal principles of justice and righteousness, and later became the basis of America's system of law and jurisprudence.

Five centuries after William the Conqueror, English historians revived the Anglo-Saxon title, in the reign of Henry VIII, to condone the royal degeneracy from Anglo-Norman principles.

From 1066, however, the Norman speech of Old French and Scandinavian origins had laid the foundations from

which the English and American languages and literatures have developed. "Norman-French and Anglo-Saxon blended into a new language which was thereafter to be known as English or American." Thus the Anglo-Norman contributed to American life its groundwork of language, literature, manners and customs, education, economies and politics, together with its corpus juris or body of Anglo-Norman law, including trial by jury. A purer form of Anglo-Norman or Anglo-American speech, in reality, now exists throughout the broad stretch of the North American continent, than in the circumscribed limits of the British Isles, where, to a stranger conversant with the American tongue, the provincial dialects are still uncouth and incomprehensible.

Contemporaneous French was the official language of the British Isles from 1066 to 1377 and Anglo-Norman speech evolved during that period from the refining incorporation and influence of more than four thousand words of French origin, similar in spelling, but changed in pronunciation as British and American pronunciation of foreign names today differ from the originals, *e.g.*, Paris, Reims, Lyon, Marseille, Roma, Firenze, Livorno, Genova, München, etc. "English is simply French mispronounced," said Dumas, Jr., when learning the language.¹

America is a new World nation, brought into existence, as advanced European thought has admitted "to right the wrongs of the Old World."

In the blend of the several racial groups which have contributed to its development as a nation, America perceives an illustration of how, by an extension of its liberal unifying principles, a similar universal family relationship may be promoted.

As Santayana has written: "America is not simply a young country with an old mentality; it is a country with two mentalities one a survival of the beliefs and standards of the fathers, the other an expression of the instincts, practice and discoveries of the younger generations."

European aristocratic thought, however, strives to influence and control American democratic thought, whereas the time has arrived when the positions must be reversed.

¹ Consult Blum, A., "Oral French Method," New York, 1917.

In Europe and Asia, the French, German, Austro-Hungarian, Russian, and Chinese empires have given way to republics on the American plan, and the law of probability points to the British Empire, and all the smaller kingdoms of the earth, eventually following the good example, for the moral, social, and political renovation of the world.

The nations and peoples who will not admit or obey the spirit and will for good, must yield precedence to those that do, is an inexorable law of evolution.

It was Garibaldi who said to Lincoln, "America, mistress of liberty, opens once more the solemn era of human progress!"

As "the sanctuary of liberty," America has become a leader among nations, the greatest factor today in the world for preserving peace,—the Pax Americana already recognized by historians,—and the creditor of some nations whose leaders unreflectingly suggest that their debts to America should be cancelled.

Purely from an unsentimental, common-sense, economic and practical point of view, which will appeal to all fair and open-minded people, and without any invidious intention, it may be said that history scarcely warrants the action unless—although the cases are different—the altruistic attitude towards China and Cuba of America is cited, and the economic conditions of world reconstruction call for such magnanimity.

The writer cannot be charged with bias, though he may be charged with repetition, when he recalls that America had to be called upon by Europe to crush autocratic imperialism and barbarism in 1917-1918, and still regrets to see beneath the velvet glove of alliances, European and Asiatic, the iron hand of military and naval supremacy, and the old political methods that aim to maintain the monarchical grip of caste and class over the masses, even with specious concessions to democratic government.¹

Early in the last century J. Fenimore Cooper wrote wisely, "It is a consequence of mental dependence that public opinion is so much placed at the mercy of the designing; and

¹ This paragraph was written prior to the Limitation of Armaments Conference, Nov.-Dec., 1921.

the world, in the midst of its idle boasts of knowledge and improvement, is left to receive its truths, on all such points as touch the interests of the powerful and managing, through such a medium, and such a medium only, as may serve the particular views of those who pull the wires."

The Old World has failed in leadership, the New World must "keep the faith and go ahead."

The now independent commonwealth members of the British Empire, Australia, New Zealand, South Africa, Canada, each with less than the population of New York City, or of the leaders of the forty-eight commonwealth states of America, but, "with the equal rights of representative minorities," have sought full publicity on the British policy in Palestine, Mesopotamia, Greece, Turkey, Egypt, Russia and Japan, the Australian premier significantly remarking, "In any treaty we must guard against even a suspicion of hostility or unfriendliness to the United States."

To the historical analyst, a part of the Oriental policy is very clear. It has been revealed as one of the causes of the World War, the ex-German Kaiser Wilhelm II from 1888 onward, attempting to oppose his interpretation of the family policy against the interpretation of his cousins, the British King-Emperor George V, and the late Russian Tsar Nicholas II, one—with his unfortunate family—of the millions of victims of that policy.

Repetition again becomes useful. It is useless to dodge the merciless logic of facts. Truth-telling is one of the greatest needs of the day.

There is no need in America for that reticence on the subject to which Lord Bryce diplomatically alluded at Williams College in August, 1921, with the neat classical illustration from Herodotus on tales of the ancient traveler, "heard from the priests in Egypt, which it would be improper for him to disclose."

To put the matter plainly, besides their other aims, the imperial representatives of German, Greek and Anglican thought, were contending as to which nation was to regain the Holy Land, Jerusalem, and the other Oriental sacred cities Mecca and Medina, so as to control Hebrew-Christian-Moslem and other Gentile thought in the development of a

unified world policy of peace, progress and higher civilization.

Did the aim justify the means? The policy germinated the elements of the World War for the celebration of the four hundredth anniversary of the unaccomplished Reformation, October 31, 1917, by Prussian world domination—which nearly succeeded.

With its principles of the aristocracy of classes ranged against the democracy of masses, that policy will lead to the next war, unless a better understanding can be effected.

Such an un-Christian policy can never succeed, with empires in the Atlantic and Pacific and the Republics of the United States of America, North and South—the New World—between, all maintaining bristling armaments to uphold their irreligious or unbinding class notions of how to inaugurate a unified world policy.

The majority of intelligent Americans cannot agree with the antiquated thought of Europeans and Asiatics and their American followers who seek to invest with the obscure mysticism of prophecy fulfilled, the re-capture of Jerusalem by British soldiers on December 11, 1917.

That event, a natural outcome of the war, interpreted in the right sense for general understanding, should mean the advent of the real spirit of Hebraic-Christianity on the historic site, for a purified revival of its principles and practice throughout the world to civilize and federate all nations in the natural will for good—the Will of God—the brotherhood and sisterhood of common humanity.

Republican America has no use for invisible government seeking world control for selfish interests and beclouding moral issues by hidden propaganda.

It stands ready to extend the hand of goodwill and mutual faith open-heartedly and freed from mental reservation in the interests of world progress.

Disciplined through the hard knocks of generations of nation-building and misunderstanding, Americans, especially those whose origin was Hebraic, long ago developed the attitude expressed by Neri: "*Spernere mundum! Spernere se ipsum! Spernere si sperni!*" which may be liberally translated: "Spurn the world! Spurn self! Spurn if spurned!"

quite as well expressed in Disraeli's pithy precept, "Never complain! Never explain!"

As Morgenthau has pointed out, Sionism and ancient Jerusalem have no appeal for them. "Sionism" says Morgenthau "is wrong in principle, unsound in economics, fantastic in politics, and sterile in its spiritual ideals." The great majority of Americans express themselves as quite satisfied with America as the New Canaan and New Palestine, and with the new Jerusalems that have been built in New York, and other flourishing American cities. They agree with Walt Whitman:

"Where the city of the faithfulest friends stands;
Where the city of the cleanliness of the sexes stands;
Where the city of the healthiest fathers stands;
Where the city of the best-bodied mothers stands;
There the great city stands."

They fully appreciate that symbolism in which the forces of idealism and education dispense with the shackles of contentious tradition to spread the gospel of science, art, and the love of beauty for the perfection of life.

With a natural, common-sense regard for their profits, leaders among American Jews, in a psychological analysis of an ingrained evangelical trend of mind in the American race, as an addition to the dim religious light have introduced the pealing organ, the devotional aria and anthem into moving picture auditoriums throughout the country, where young natives, estimated at 26,000,000 or twenty-five percent of the population, who never attend a church, owing to the chaotic confusion of sects, have the benefit of the powerful subconscious appeal of these accessories to a higher life, without dissentient discord.

In visual instruction of great moral lessons and stories drawn from history and modern life, these practical men are helping to instil a more liberal, commendable, democratic spirit of humanity, along the modernized ethical and spiritual principles advocated in the fourteenth century, by the famous Hebrew philosopher, Maimonides and from mid-west America, after 1854, by "the virile modern Moses,"

Rabbi Isaac Mayer Wise, who had moved from Albany to Cincinnati, then as Longfellow sang,

“The Queen of the West
In her garlands drest
On the banks of the ‘Beautiful River.’ ”

“Wem Gott will rechte Gunst erweisen, den Schickt er in die weite Welt.—When God a special privilege accords, He sends one roaming through the World,” says Eichendorff.

Besides the modern merging temples, synagogues and churches, already mentioned, they point out examples of the Iron Age of advanced civilization, making all life beautiful, in the commercial ferroconcrete structures throughout the United States.

Notably in New York City, in that advanced type of perpendicular and pointed Gothic, the five and ten cent Woolworth building; in the Byzantine Singer sewing machine building; in the four-square Aztec pyramidal-topped Bankers' Trust Building; in the Babylonian Heckscher Building, frankly called “The Cathedral of Commerce and Tower of Trade,” stupidly surmounted by the coq d’or Reformation symbol that supplanted the Cross on churches in Protestant countries, and in the English perpendicular Bush Terminal building with its Scotch Roslyn-like chapel apex illuminated at night, a silent Masonic witness and appeal to the beauty of faith in darkened skies, for the heedless, passing throngs in the “white ways” below.¹

* * *

If a personal digression may be allowed, that illuminated chapel at night, always recalls to the author on his visits to New York, his first view at seven years of age of the Norman-Hebraic Mont Saint Michel in the twilight, the base of the mount obscured in the mist and gloom of the rising night and tide, the crowning basilica glowing with the lingering golden rays of a superb autumnal sunset, which the travelers had watched from the diligence or coach, as the

¹The “Cathedral of Commerce” title has been suppressed since this writing.

posthorses trotted over—then the imperial, now—the finely surfaced national road from Avranches to Pontorson.

* * *

According to the idealism of an ancient forecast, the world is well advanced in the sixth millenium of the Hebrew era, and (1921) has a little over four hundred years to go for 6100, to inaugurate the seventh millennium of the seventh "Day" or final creative era, and the consummation of that "one far-off divine event to which the whole creation moves."

The fact, however, must be borne in mind that practical Americanism has no use for the sentimental idealism of "periodicity," and while securing "rites of remembrance" as in unorthodox Hebrew synagogues, is ready at any time to discard tradition for the benefit of quick results.

Intuition, reason, logic and science, the better thought and knowledge of the world, suggest that the consummation—presumably the reign of peace on earth—can be best attained by personal, social and spiritual principles of purity, developed through a united world policy, devoted to unified education and universal health administration.

There is no need to await any millennial celebration to inaugurate the policy.

Some liberal and generous-minded modern scientists forecast probably still a hundred million years for the duration of life upon this planet.

As inheritors of the wisdom of the ages, of the eternal promise and hope of the re-creation of the world, while conscious of the privilege of having been here and of our individual insignificance, worth-while striving is found in an unobtrusive concern, but sincere ambition, to leave the world a little better and finer than we found it—if we can—for the final reckoning.

Not probable nor improbable computations of world-existence, not the high-sounding phrases of mystical idealism, not obscure creeds, but clear statements of principles and worthy deeds are what the world needs to hasten its regeneration for reunion in a better life here on earth, as the right preparation for future existence.

With a clear conception of the inherited weakness and duality of human nature and the trouble of the eternal tri-

angle, intelligent primates recognize the necessarily and unfortunately slow development and evolution of the races towards civilization and the higher conditions of life.

They can only hope for and show what should be, rather than what is.

As already pointed out, humankind is endowed with instinct, reason, conscience, freewill, and individual judgment, to choose between good and evil, so as to purify their natures.

All we favored and forewarned mortals have to do is to accept facts, to make the best of mutual conditions for good living, and, if possible, leave beautiful and useful memories from which future generations may profit.

Not evil living but noble living has produced the grandest and most beautiful characters in history.

The belief in the good of God works, because we perceive its effects; the belief in the evil of the Devil also works, because its results are all too evident everywhere.

Life on earth is still in the making and awaiting its fullest attainment.

To obey natural laws through spiritual intuition and guidance or teachings of science and moral education, so as to "sublimate" ourselves, is obvious common-sense.

Otherwise, we reap such consequences as the disease and leprosy of the World War, Bolshevism, etc.

Despite the jeer of Voltaire in "Candide" at the resigned optimistic philosophy of his immoral creation Dr. Pangloss, "all is for the best," if human nature can attain the good of the best by discarding evil.

"Witty, not wise," says Morley, "Voltaire made just war upon all hypocrisies of life, but could not separate them from its truths."

It is of very little use to revile or attempt to cast the blame on the superior power governing the universe for the conditions, whatever the primal causes may have been.

People are always too ready to blame God for their own stupidity and economic carelessness.

When the world can be made to realize this fact, the better off it will become.

While people avoid truth and dread to acknowledge the

reality of conditions, there can never be any enlightenment or progress.

Civilization surely is a laborious travail and slow up and down growth.

The republican-democratic intelligence of America has, however attained sufficient common-sense—Has it?—to safeguard and transmit to posterity the principles of justice, freedom and democracy, to make right the master of might, and to guard against the promotion within its borders of alien political methods, either of class, creed, and color distinctions which create revolt, or of false propaganda, infantile deception, treachery, low cunning and murder, to attain aims, which provoke worse reprisals of extermination.

The soil and republican atmosphere of the whole continent of America, reject both the arrogance and the ignorance of those hybrid hyphenates of Old World origin, who are always snarling at each other.

Cultivate understanding and good fellowship—the spirit of humanity.

Many men—and women—many minds. Respect one another's decent opinions.

In these American principles lie the light, the hope, the salvation of the world.

There is no stupid superciliousness, nor superstitious silliness in such sentiments, but just plain, ordinary, commonsense advice.

Nothing can be accomplished by attempting to force ideas down people's throats, or by propagating impractical idealism.

That method always arouses antagonism and conflict.

Our national ideals and aims are to eliminate all false ideas inimical to the social democracy and humanity of republicanism and to inaugurate and firmly establish by example, a new World era of mutual understanding, mutual faith, and universal goodfellowship, "conceived in peace and dedicated to peace."

The spirit of Americanism is in President Harding's words:

"If every government on earth was impelled by the same

motives as our own, the whole world would be at peace forever, starting from this day."

Sensible people can plainly see that unless Christians and Gentiles of all sects, practice the fundamental laws of humanity which they preach, the civilization of the world is still a very "far-off divine event."

Ever-growing knowledge points the way to the establishment of a universal science and philosophy of religion, of mutual faith, essentially ethical and binding in its moral nature.

An international system of humanity, embracing peace, equality, fraternity, the rights of womanhood, the extirpation of libertinage and prostitution, the education of the poor, and the diffusion of social liberty.

A science and philosophy of religion, freed from the obscurity of early mysticism and misunderstanding.

The virile, altruistic Hebraic-Christian philosophy of the will for good of God the Creator, perpetuated in the children of all races, through the parental inbred spirit of purity.

From that federated philosophy alone, can be expected "the world-fellowship which shall lead us out of the doubt and uncertainty of today and into the higher civilization of tomorrow."

In the aftermath of the World War, besides the appalling conditions of famine and pestilence, spreading in Europe and Asia, there is seen in all nations, including the United States, a murder epidemic of profligates, of paramours, and the conviction, acquittal or escape, as the case may be, of the murderers and murderesses.

There is a continuous revelation of deplorable adulteries among married men and women of high social position; of vulgar divorces and remarriages.

For a similar harvest in future generations, unless checked, strikingly apparent is the increasingly immoral tone and behavior developing among a certain class of presumably respectable young women "sports" who, lowering themselves in the esteem of decent people, are degenerating in their habits to promiscuous vice.

The sporty girl may yet learn that when she degenerates to excessive powder and paint, to cigaret smoking, drink,

inordinate coquetting, promiscuous abuse of the conventions, anatomical displays of leg, bust and back, to incite the sex-appeal,—the fundamental causes of disgust and divorce,—she loses all the charm, grace and refinement that attract the average man as ideals of the normal girl and woman, for wifehood and motherhood.

A modern English historian, “a peculiar product of his race and materialistic age,” writes frankly of Europe’s “ruling passion” as “that common obsession of our kind, the pursuit of woman, tempered by a superstitious fear of hell,” to which the sport girl panders.

These conditions amply reveal the necessity for modernizing free from any mystical doubt or obscurity, as to their meaning and application, the ethical rules of life and conduct, the regenerating, refining influences, which history and science reveal as the sure foundations of civilization.

Science and philosophy provide the method for the regeneration and purification of the chaotic conditions produced by the materialism and animal agnosticism of the period which originated the World War and its aftermath.

Facts, when understood and considered, help to solve problems and ensure the greatest good for the greatest number.

The great need of the day is a workable understanding between the educators of all nations,—scientists, philosophers and theologians, teachers and statesmen.

Only through mutual understanding can the world’s problems be solved.

The key to the situation is an international unified educational system for universal health administration, based upon a principle of life found in all educational systems, from ancient times, which, however, needs reformulation, for modern understanding and practice.

That principle, long taught by Hebrews, Hindus, Greeks and Romans, is the basis of civilization and progress, whereby East and West can meet on world and continent, in nation and city.

That principle has made America a leader among the nations of the world.

Through personal and family purity, the will and mind

of the father blending through the soul and spirit of the mother in the body and heritage of the children, to evolve that cleanliness of life, which modern science, philosophy and moral education show can alone make for the perfection of the human race, for civilization, and for the peace and progress of the world towards the better life of the future.

PART II

CHAPTER V

DEVOLUTION

Devolution, the Asiatic theory of the descent of man to the animal is ages old, and is still an important form of belief in India.

Evolution, the British theory of the descent of man from the ape, finds better expression in the German modification, the ascent of man from the ape.

Exhibiting a woodcut portrait of the shaggy eye-browed and bearded English scientist, during a discourse on the "association of ideas," Professor Blouet, a French lecturer in the seventies, used to remark with uncharitable Gallic flippancy,—chiefly, it was surmised, to observe the effect on English and American students:—

"Parbleu! it is quite natural for this English writer on evolution, whenever he looks in a mirror, to associate mankind with the monkey tribe, and both to imagine and believe in a kinship of descent.

"Ces drôles d'Anglais même—those funny English even," he would add, "call their archbishops primates or high monkey monks."

"Pythagoras the Greek had, and the Brahmans of India have a much better theory.

"They explain the origin of animal life and the remains of extinct monsters, as germinations of evil forms ejected from higher spheres, to expiate and purify their natures on this and other planets.

"Through metempsychosis or transmigration, the Brahmans maintain that animals, according to degree, habitat or physical environment, are still produced from the disembodied entities of unregenerate mortals, which find lodgement in inferior forms of life, for repurification and final salvage of whatever good there may be in their natures.

"Et, ma foi!" the lecturer would add, "l'idée n'est pas plus bête que l'autre!—the idea is no more stupid than the other!"

"When man considers that no one knows the primal cause of existence the Brahman, at least, for want of a better, is a very good explanation of the origin of beast life."

Science, supported by tradition and history, reveals the probability that Eurasian primates degenerated from perfected natural forms to inferior animal-like forms of life.

Such degeneracy even has been recorded of certain insular races.

They return later, by successive stages, to better conditions.

The fall and rise of humanity is traced throughout all history as a recurrent descending and ascending wave on the spiral curve of civilization.

In modern life, in spite of all education, mortals are always descending to animal conditions of life through pride, vice and intemperance—not necessarily alcoholic,—and under stress of famine, they still descend even to cannibalism.

Unless hopelessly degenerated, mortals always ascend through experience and reason, to higher forms of civilized life, for regeneration.

Passing over the Trinil bones of the abnormal erect ape of Java,—the lowest descent of the Eurasian races discovered so far, is claimed for jawbones of the German Heidelberg and English Piltdown eoanthropians—so styled dawnmen and dawnwomen—; and a few fragments, teeth, etc., of tribal Neanderthal, Breladian, artistic Cro-Magnon and other European cave-dwelling types of men and women.

These remains are generously estimated as from 20,000 to 500,000 years old.

No traces of the ape-like man appear to have been discovered on the continent where they might have been most expected—Africa—the land of the gorilla or man-like ape.¹

According to the Asiatic theory of devolution, as life on earth evolved originally from plant and animal growths, so unregenerated mortal souls return to earth through mute de-

¹ Just as this book goes to press, such a discovery is reported.

based animal and plant forms, which can be reuplifted by the human through cultivation, until repurified to better and final types of life.

The theory finds modern expression in the following lines, supposedly written by a Hindu fabulist, after a visit to the Bronx Zoo in New York City.

The verses also furnish an illustration for the credulous, as well as the scoffing unbeliever, of the method by which the Tibetan quadruped of Balaam, reasoned with the disobedient old Hebrew prophet.

THE HIPPOPOTAMUS AT THE BRONX ZOO

An Incidental Fable. May 6, 1921

BY BRAHMA LA FONTAINE

The Hippo bobbed out of his bathtub to eat;
Clean looked the ungainly old beast as he passed;
Waddling and toddling to herbivorous meat,
Contentedly grunching and munching, he grassed.

I whistled, he paused, his right eye looked me over;
I glanced down the pupil straight into his brain:
Eye-fixed, still he munched, as I sought to discover
Why ever on earth, such odd monsters remain?

Till words seemed to flash from that mild-beaming eye;
"Perceive now in me, what some folks have become;
From gluttony, sloth, ecto-entities fly
To find by attraction, my flesh-breeding home.

The elephant, trumpeting wild over there,
And shuffling around with the spring of desire,
Embodies the patriarch rakes who could ne'er
In reason, cool off their polygamous fire.

Here comes the rhinoceros, ugly old brute,—
The satyr philosophers, cynics of old;
Now savage and ruminant, brooding the fruit
Of errors that left them, lone, penitent, cold.

The lion and tiger are kings who of old
Would war with the terror of slaughter for power;
Now hunted, or trapped and encaged, they behold
Their triumphs mere pride of a swift passing hour.

The chimpanzee, swinging and groaning aloud,—
The vampire despised is, perverse in old age;
Observe how she glares at the man-gaping crowd,
Hell fury and scorn in her impotent rage.

Orang and baboon, all the small monkey kind,
Are men, women, children, of different types,
In whom all the animal instincts you find,
If age without wisdom, their viciousness ripens.

Thus, through the whole animal world you could range
And find mortal vices embedded all there;
Impurity evermore seeking a change;
Lost souls bound for hell on the winds of the air.

Returning, descending through animal strife
To grass and to slime, whence they sprang for rebirth;
Outcast from the good of the star-given life,
To hades they go, the unfit of the earth.

Their best traits return in the flowers of the field
To teach us that love though defiled, cannot die;
The beauty of faith in the hope that they yield,
Is garnered at last from the mud to the sky."

The sentiment in the last verse has been beautifully expressed by Omar Khayyam, and as beautifully paraphrased by Le Gallienne:

"I sometimes think that never grows
So red the rose
As where some buried warrior bled:
That every hyacinth the garden knows,
Sprung from the lips of some once lovely head."

The metempsychotic weed-or-flower and bug-or-bee theory seems again to have seized upon our modern poets.

On August 24, 1921, Whitelaw Saunders wrote:

“Across the glade
There came a golden-coated bee
(A Prince he was, ’twixt you and me,
In some old Persian dynasty),” etc.

On July 27, 1921, Louise Driscoll gave play to the sentiment as follows:

“When I am dead and resting
Safe in the friendly earth,
May I lie in a garden
And give a crocus birth.”

The conjunction of death and crocus has a Twain-like Tacus and Marius effect, which may—or may not—be intentional.

An anonymous biologist writes:

“Those emblems of resurrection and eternal re-creation, the flowers, hold all life together in a common bond of friendship.

“Through their structure we can trace backward the steps of evolution, until we again find the minute, microscopic sexless plants, which, according to scientists, represent most nearly the earliest forms of life that, fertilized by star-dross from the heavens and vivified by the rays of solar heat, arose eons ago, from the water and mud of the primeval sea.”

A startling relationship has always been remarked as existing between flowers and the dead, especially of warriors who die on the battlefield.

Macaulay retells from contemporary records how, after the battle of Landen in the Netherlands in 1693, between the French and the English, where more than 20,000 men were left unburied on the field, the soil broke forth in the following year into millions of scarlet poppies, covering the entire battlefield as in a vast flood of rich blood.

A similar occurrence is reported one hundred and twenty years later in the same region, when in the summer of the year following the battle of Waterloo, the entire battlefield was ablaze with the scarlet "flowers of nepenthe."

And still,

"In Flanders fields, the poppies grow
Between the crosses row on row"

as McCrae sang in his immortal war lyric, before he joined the host of those who lie in Flanders fields.

The same springing up of red poppies occurred everywhere on the battlefields, some months after each battle had taken place in Belgium and France during the World War.

They were looked upon by some of the Hindu warrior-allies as the blood of millions of innocent victims, appealing in silent sacrifice to Heaven against the soulless, crime-stained monsters and superfiends, who, regardless of all the dictates of humanity and civilization, the results of their unmoral breeding and education, wrought all the woful wreck and ruin of young life in their insane war of ambition and frightfulness.

Compared to the European theory of evolution from the animal, such is the Asiatic theory of devolution to the animal, which still prevails, and has to be treated with considerable consideration by India's rulers.

EVOLUTION IN AMERICA

Before concluding this brief sketch on the Asiatic theory of devolution, the evolution and antiquity of the human race on the American continent may be considered.

It seems reasonable to surmise that, when land was uplifted above oceanic waters in early creative days and life generated in different localities during the natural course of evolution, not one, but several "cradles of the human race" appeared on earth, as national traditions record.

The aboriginal native, or autochthonous theory of a section of the human race originating on American soil, need not be summarily dismissed as negligible, notwithstanding the in-

numerable prehistoric and modern immigrations from Africa, Asia and Europe into the "melting pot" of the so-called New World.

Science demonstrates that the New World is a misnomer.

School graduates of three or four generations, if they have not forgotten it, will remember being taught that, geologically, America is in reality the older world, the "firstborn among the continents," though later in European 'kultur' or civilization, such as that has proved to be.

"While Europe, of more recent physical birth, was represented only by islands rising here and there above the sea, America already stretched an unbroken line of land from Nova Scotia to the Far West," is the report of reliable geological surveys.

From this natural evidence, early traces of humankind might reasonably be sought on the American hemisphere, as well as in Java, in Europe, in expeditions to Mongolia, or elsewhere throughout the world.

The strongest and most conclusive arguments in favor of evolution are those which are based upon geological distribution, in conjunction with the facts of geography, history and tradition.

In connection with evolution, the influence of physical environment upon human types, their behavior, and historical development has to be considered.

This again is no new theory; it can be traced from the moderns Ratzel and Reclus, back through the ages to Hippocrates the Sporadian (470 B.C.), who in his treatise on "Air, Water and Places," discourses on the constitutional tendencies of various peoples in Europe and Asia, which, when once formed by those influences, were perpetuated by heredity.

Owing to the gradual imposition of Afro-Asiatic thought upon the European world and its exportation to America, the "cradle of the human race,"—a trite colloquialism of Babylonian origin,—was long supposed to have been located in Asia Minor, whence the different tribes and mingling races, were said to have emigrated throughout the world.

When fragments of the *Pithecanthropus erectus*, conjectured to be the nearest approach of the Trinil ape to a man,

but now believed to be fragments both of a man and an ape, were discovered in Java in 1891-92, a European revulsion of thought occurred, and the "cradle of the human race," was scientifically shifted to southern Asia.

Conservative American scientists reserved their opinion.

Passing over the disputed Californian Calaveras skull found in tertiary deposits in 1886, and the Kansas Lansing skull uncovered in 1902 in undisturbed silt at a depth of twenty feet; in the primal tartrap at La Brea, Los Angeles, remains of very superior primates were uncovered in 1916.

These remains have been variously estimated, with the liberal generosity which distinguishes theoretical science in such matters, as from 10,000 to 200,000 years old.

History and tradition repeat themselves.

As with ancient Eurasian scientists and scribes, so with modern scientists who freely range in relationship to time and space through the Cenozoic, Mesozoic, Paleozoic, and Proterozoic eras, and their periodical and epochal subdivisions.

In geological and fossil computations, a million years similar to the Asiatic thousand years "are but as a day."

Science or knowledge of these matters, depends upon the law of probability, just as revelation and prophecy did of old.

There is no reason to repudiate the suggestion that the remains of superior American primates discovered in California, may belong to a tropical Eden-like era of ten or twenty thousand years ago.

Bituminous tar is a well-known preservative of histological tissue, as demonstrated by Egyptian mummies.

The suggestion appears to be quite as plausible as many of the scientific theorizings, following retarding methods of mechanistic thought, imposed upon an impatient world, long awaiting a better established revelation of science or knowledge, wisdom or truth, than the last half-century has offered.

There is even a general trend among serious scientists of the day to reduce the antiquity of man and woman on the earth "as the mean approximation" to a period of ten thousand years, "thus approaching nearer Jewish chronology."

With the continuous unearthing of fossil remains of long

extinct and pre-human monsters of tropical and antediluvian periods on this continent, the superiority of the La Brean primate, as also the established inherited characteristics in American aborigines of the single moral code, bred from instinct, reason, and physical environment, point to a native primal race of superior cast, which neither descended from nor to the monkey.

"Man was perfect man when he appeared in America," writes Wells.

Proofs of this have already been given in the quotations from Prescott and Markham in the chapter on History.

Despite Markham's "never-again" deduction, a rational socialism, refined and perfected to its ideal through physical environment and mental culture, is dominating the modern American race.

Moreover, it is spreading its influence throughout the world.

Largely moulded by the American initiative of 1893, mentioned later, the most advanced forms of Asiatic teachings, Brahman, Confucian, Buddhist, Moslem, etc., now admit of progressive development through nature and reason as the sources of our knowledge, flowing from God as the one supreme power for good.

The rights of womanhood are being asserted, and the elevation of motherhood to her true sphere in the trinity of humanity, is being inculcated through moral education, in the interests of unity, civilization, and world progress.

Unity is regarded as the spirit and power of religion.

All races are regarded as children of God.

The punishments for mortal error are remedial and not eternal.

Natural revelation in spiritual natures inspired the Vedas and the Avesta, as it did the other Asiatic Scriptures, the Torah, the Talmud, and the Syriac-Greek Testament.

In these inspired writings everything true and useful, even the discoveries of modern science can be found.

In the inspired books, basic spiritual principles, underlying all religions, are so developed, as to make them entirely authoritative as guides to thought and action.

Spiritual principles are paralleled by the laws of nature

as revealed by modern science, thus indicating a unity of the visible and the invisible.

The numbers of spiritual natures of all nations, who have walked and still and will walk with God upon the earth, are increasing.

Pure minds distinctly see beyond the mortal veil, the celestial spheres which are hidden from material minds, is a confirmed belief.

This vision is not merely the result of "emotional shock," or an "ipse dixit" of consciousness seeking self-expression, as material psychological professors teach, and their pupils tritely repeat.

It is the result of freedom from physical impurity; the fruit of seasons of retirement for spiritual introspection, meditation and contemplation.

According to the finest Eastern and Western thought, the purified human soul when it leaves the mortal body, returns as an immortal spiritual body to Heaven, the primal and final home of good or God the Creator.

This glorious conviction in the blessed assurance of immortality is well-expressed in the lines of our American poet F. L. Knowles (1869-1905).

"This body is my house—it is not I!
Triumphant in this faith I live and die!"

Western opinion is divided as to the destination of the degenerate, animalized soul.

Whether return by devolutionary stages through purgatory for salvation, or for ejection and eternal expiation in Hell.

Complete annihilation with the corrupt mortal body as worthless dust, is the preferred belief of hopeless mechanistic materialists.

Goethe says somewhere:

"Und keine Zeit und keine Macht zerstückelt
Gepragte Form, die lebend sich entwickelt."

which may be translated as:

And neither Time nor Might dissolves
Identity that life evolves.

Quien sabe? Who knows?

Those who are gifted with the insight of faith in humanity, with that intuition or revelation of scientific thought, springing from purity and reason, "the light that lighteth every soul that comes into the mortal world."

Spiritual knowledge or intuition, the most advanced form of scientific thought, reveals with assurance that human life, through the cultivation of the spirit of good, will lead on to "the one far-off divine event to which the whole creation moves."

That event may take millenniums for its accomplishment, or suddenly "as the lightning shineth shall be the great day of the coming of Christ" is the prophecy.

According to the best thought of the world, the divine event will culminate in complete harmony and intercourse throughout the entire stellar universe, and direct communion with Heaven, the central generating hearth and home of God the Creator, the abode of the immortal host of faithful spirits who, on earth lived according to His Will, and cherished in its normal and ultimate culmination, the truth, beauty and glory of the divine vision of eternal life, from which the world was separated at the Creation, for the regeneration of humanity.

CHAPTER VI

SCIENCE PHILOSOPHY THEOLOGY

Science, from the Latin *scientia*, is knowledge.

Philosophy is from the Greek *philo* love and *sophia* wisdom.

Theology, also from the Greek, signifies *Theos* God and *logos or logia*, word or understanding.

Religion, from the Latin *re-ligo* to re-bind, is the bond of knowledge, love and wisdom, to re-bind the human race as one, in the truth and understanding of the Word of God or good for mutual faith in right living.

Religion, in its truest sense, does not exist in the world, and will not, until all sects and nations unite in universal and not limited bonds of mutual faith.

Confucius well expressed the principle of religion five centuries before the Christian era :

“Knowledge is the beginning of understanding; understanding is the beginning of love; and love is the supreme goal of all human wisdom.”

Irreligion, the unbinding of ties through envy and hatred, as recent history again reveals, proceeds from the arrogance of limited intellectualism, pride, passion, blind error, from a lack of reasoning power, from a want of intelligence, from the spirit of unmoral, material education, more than from ignorance.

The religious bond of knowledge, love and wisdom, revealed in truth and faith, through the highest principles of intellect and science, is intuitively understood by a goodly number of the masses.

Although the masses are looked upon by self-satisfied intellectuals and aristocrats, as ignorant and uneducated,

the better of the democratic majority have natural intelligence and reasoning power, and they will eventually purify the world of its lower as well as its higher elements of evil.

This natural system of purification has been shown in the various modern revolutions, beginning with the British in 1649; the American, 1776, and 1861-1865; the French, 1789, 1848 and 1871; and the many other national revolutions down to the German of 1918 and including the Russian of 1917, which will eventually purge itself of evil.

Through irreligion, the idealism and hope of youth, the beauty and education of faith, degenerate into the disbelief, the faithlessness and viciousness of materialistic womanhood and manhood, and the remorse or indifference and hopelessness of old age, which comes to look upon life either as a tragic deception or a mocking farce.

Typical of the latter and of the atheism of his day, is the graceless epitaph in Westminster Abbey, to the author of "The Beggar's Opera," Gay, who died in 1732, in his forty-fourth year.

"Life is a jest, and all things show it,
I thought so once, and now I know it."

How different to the virile New England conception,

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul!"

To err is mortal—not human.

To be human is to be moral and divine, the highest scientific ideal known to modern civilization.

An ideal so obvious, some self-satisfied unitarian friends say, that they never think of emphasizing it, although the need, also obvious, is all around and beyond them.

While science deals in proved facts as far as possible, theory always precedes the revelation and recognition of new facts, for "all science is based on a foundation of faith in the permanence and uniformity of natural laws, theoretic-

cal facts—if the term can be used—which are taken for granted, as they cannot be demonstrated.”

The scientist first imagines a truth or fact and then verifies and reveals the fact.

Science teaches that “through the ages one increasing purpose runs”; that the highest striving of life is after the attainment of a unity which shall bind the smallest thing with the greatest.

The partial, divided action of human nature, male and female, sex and sects, makes half of the tragedy of the comedy of life.

Tragedy, from the Greek *tragos*—a goat, is a product of the comedy, and becomes the unhappy condition of mortals who cannot rise superior to life’s vicissitudes.

Unfortunately, specialists in science of a material trend of mind are prone to become self-satisfied in their limited circles of knowledge, especially during the materially physical age from twenty-five to fifty and even beyond.

Unless they attain wider experience, they cannot synthesize life in its entirety, but regard it only as affected by their particular branch of science.

When these types of scientists meet and maintain with no little heat their various opinions of each other and each other’s views, there is historical repetition.

The confusion is as edifying as that reported of the ancient ecumenical councils of episcopal wranglers.

Their critical attitude towards the higher-minded efforts of statesmen, diplomats, sociologists, reformers, idealists, educators, and churchmen, for the advancement of the human race, is as undiscerning, as it is pitiful and retarding.

An illustration is the gratuitous sneer at “the Presbyterian mind of ex-President Wilson,” by the Cantabrian Keyne in his treatment of the economic aspects of the Versailles Treaty.

As if the Presbyterian mind were not the equal and in this particular instance, the superior of the Anglican mind of Keyne.

The Presbyterian or Calvinistic-Catholic mind of social democracy and the moral will of the people, has always proved itself equal to keeping in check and balancing the

Anglican mind, a German-Lutheranized product of class autocracy that maintains an assumption, or presumption, of the divine right of kings and aristocracy.

True Americanism has no use for any brand of Euro-Asian aristocracy through the accident of birth and position.

The only type of class superiority that appeals to the American mass, is moral worth and intellect, without the airs or frills of society and ennobled classes.

In spite of other Anglo-Saxon disparagement, and certain temperamental failings, at the Versailles Conference, ex-President Wilson, with "his Presbyterian mind and his fourteen points emulating the ten commandments," seems to have been "the only man who remembered that there was a God."

Clemenceau, the "tiger brain" of France, nationally and not internationally-minded, working narrowly for provincial selfish aims, instead of world-wide humanitarian principles, intending to be satirical, unconsciously exalted Americanism, when he said that, "Wilson was talking like Jesus Christ."

To such materialists, life means nothing but eventual oblivion, "the horror of the grave," as Henley, "though unafraid," paradoxically expresses himself.

If "unafraid" there should be welcome or indifference, rather than "horror of the grave."

As a parallel to Cowper's

"I am monarch of all I survey;
My right there is none to dispute:"

Henley's

"I am the master of my fate,
I am the captain of my soul!"

lacks even the hopefulness of its forerunner.

The hopeless condition of materialism has been well analyzed by H. J. Bridges: "From the materialistic standpoint, life is reducible to the functioning of physical elements in terms of chemical law. Death is but the closing of a cycle

of chemical changes in a material organism; it is strictly and exclusively a physiological process. From such a summation of the course of terrestrial life, the idea of personal survival at the death of the body is inevitably excluded. If a man's life expresses only the sum of his bodily functions, it is of course a contradiction in terms to assert that it can survive them or exist independently of them.

"Such is the conclusion hazily, or lazily, adopted by a multitude of people at the present day. Another multitude, however, reluctant either to accept this conclusion or to assail the process of reasoning from which it emerges, find consolation in vague and speculative utterances. All, however, seem to accept the same presuppositions. Both classes, start by taking for granted the independent reality of the objective world of the senses. Both assume that the data of the physical sciences are absolute and verified, rather than hypothetical and empirical; neither seems to allow for such criticism as that of philosophical intuition, which starts from the fact of consciousness as the only unquestionable reality, and reduces the world of sight and sound, of touch and taste, of heat, cold, and color, to a series of modifications of consciousness, whose existence consists in their being perceived."

When confronted with metaphysical science, or spiritual facts of perception and revelation, beyond the circumscribed limits of their intellects, materialists become abusive and obstinate as mules in their self-sufficiency, or in their self-complacency, dumb as the Morris "oxen trained to labor by meek celibacy," mentioned by Goldwin Smith.

A retired university president somewhat petulantly classified the type as "educated fools," when warning his faculty and students against such degeneracy.

Ranging through the universe of ideas, wise educators, to mention only three of the American host, Finley of New York, Hibben of Princeton, King of Oberlin, true philosophers and real masters of scientific learning, view the world of matter through the entire range of the natural sciences, mathematics, astronomy, geology, geography, physics, chemistry, biology, anthropology and psychology.

They mark the advance of human life in general through

the humanities of language, sociology, politics, religion, economics, law, learning, literature, fine arts, music and education.

They are attracted by the normative or ideal sciences of logic, esthetics, ethics, until they reach metaphysics—the science of philosophy, theology and religion, the apex of all teaching dealing with life in its highest complexity, “the highest form of intellectual attainment, speculation and enjoyment,” as Aristotle declared, nearly twenty-three hundred years ago.

To the writer, trained in the methods of mathematical and metaphysical science, it is not at all difficult to realize and acknowledge that, surrounded by infinite chaos, from which it was formed, the finite heliocentric universe in the immeasurable atmospheric ocean of space, is a many multiplied form of our fractional solar system, a geometrized, spherical unity, an obvious harmony, as the Greeks taught, and as advanced natural science today takes for granted.

This is the elementary deduction of observation and study, as both D’Arthenay and Clifford the originator of “mind-stuff,” taught the writer (1872-1879); the scientific method that has always dominated ideas that are worth while, and is not, as some materialists suggest, “the inherited method of preferring to believe and of seeking theories to believe that please.”

It has become the fashion to loathe even the mention of classical origins, to scoff at the idea that, in face of all our vaunted progress, Assyria, Egypt, India, Judea and Greece were the actual sources of existing knowledge,” but as Orton, Huxley, Jowett and other noted scholars have pointed out, “At the Renaissance the few and scattered students of nature picked up the clue to her secrets exactly as it fell from Greek science, a thousand years before,” and on that foundation, the superior structure of modern science has been raised, with all its industrial, economic and civilizing (?) arts.

Although Berchoux ejaculates: “Qui nous délivrera des Grecs et des Romains?—Who will deliver us from the Greeks and Romans?” it should never be forgotten that the rescue of these foundations of earlier civilization for the benefit of humanity, is due to the fostering care of religion.

Civilization is based upon business, science, philosophy and art, cemented by the spirit and power of religious principles.

Flout religious principles and civilization fails—as in Germany in 1914 and in Russia, since 1917.

Four square, the quadruple combination of business, science, philosophy and art, constitutes civilization; singly insufficient, each dependent on the other, through the religion of mutual faith and trust.

Ignore faith and trust and the fabric fails and falls. "Eternal voice and inward word—Beauty old but ever new," religion in the salvage from barbarism, has always educated the world to regain civilization and the beauty of peace, happiness and harmony, through moral philosophy, work and art.

History reveals that the world always has to learn the lesson anew; to become practical through work or business, true through intelligence or science; good through conscience or religion.

When Hun, Goth, Vandal, and Mongolian invasion devastated Europe during the Dark Ages, civilization was alone nourished by religion which fostered art and industry onward to the Renaissance, in the erection, ornamentation and endowment of beautiful church, educational and charitable buildings, also encouraging discovery and exploration, so that the world might rise again into purified heights of intelligence and truth, through science.

Material modernists, impatient for results, seeing only their present advantages, instead of being thankful for them, revile the slow regrowth of civilization under the fostering care of religion, and do not seem to realize that in their impatience and lack of wisdom, their materialism is the retarding drag on progress, forever breeding strife.

The progress of an army is that of its slowest unit—the feeders.

To regain civilization through the ages of barbarism, religion had to exercise the restraint of expediency, the true valuation of which comes only through knowledge and intelligence, or science and reason.

The one aim of science is truth.

"Above all things truth beareth away the victory."
Truth is the chief principle in life to produce results.

"Truth answers not: It does not take offense,
But with a mighty silence bides its time.
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
So Truth unmoved, its puny foes defies,
But never dies."

Following Hebrews and Greeks in the quest of truth, sincere modern scientists again discern in all the variety of the natural kingdom of this world one general plan, carried out in an infinity of methods.

Amidst all the diversity there is unity.

In what we can also see and conceive of the hyperuniverse, law and dependence, order and beauty, are everywhere manifested.

Tyndall has predicted that the solution of the problem of the universe will be one of spiritual insight rather than of actual observation.

"They who give clearest proof that their habitual dwelling is the spiritual world, who can reveal to humankind the widest knowledge of the sacred invisible, will be always regarded as of all benefactors, the highest."

"The fundamental difficulties of knowledge do not begin till the frontier is crossed which divides physics from metaphysics, the natural from the supernatural, the world of phenomena from the world of "noumena," inspiration or positive experience from spiritual dreams."

Spiritual leaders even, who claim to be progressive, rant against "misty metaphysics," instead of "bringing to understanding all things which have been taught since the creation of the world."

With their presumably superior methods of modern education and a modicum of commonsense, they should be able to clarify and rationalize for their imperceptive mentalities, the philosophy and science found in the involved methods of ancient and evolutionary presentation.

Such knowledge is no longer the prerogative of a privileged class. For over half a century it has been freely given to the world, if the world could but understand and emerge from the obscurity of fetichism and obstinate or invincible (?) ignorance.

"To be rational at all implies the presence to the individual reasoner of that reason which is the "light which lighteth every soul that cometh into the world."

A lucid lecturer on metaphysics remarked some years ago:

"We can furnish scientific arguments on hyperphysics that to us are perfectly clear and comprehensible but, unfortunately, we cannot furnish a certain slow class of dull-headed obstructionists with the brains to understand."

"Like frogs in a pool, or like worms in a gall-nut," as a Hebrew friend suggests, "they have the gall to consider their particular pool and nut of science or knowledge, the universe, and cannot get beyond them."

Similar to all science, metaphysics or the philosophy and science of theology is taken on faith by many who, as attentive and thoughtful seekers after the good and beautiful in life, intelligently depend upon the sincerity of purpose and goodwill of leaders, to bring the fruits of knowledge and profound learning, within the scope of their comprehension and practice.

The greatest difficulty in imparting wisdom, truth and understanding, so as to ensure the norm of harmony, peace and happiness, is the total lack of concentrated thought and study.

The majority of average bright people unfortunately expect to grasp the significance of a subject by the cursory reading of a newspaper or magazine article, or as in a fleeting "movie," by a flash of visual instruction.

The effort to think, even, is too much trouble for some, while the reference book and study habit is one that probably never will be acquired by the nation at large, so as to extend education throughout adult life, for the purposes of intelligent information.

In presenting the mathematical figure of the universe already alluded to, which is perfectly visualized to him through early tuition and concentrated study, the writer

expects that many readers, similar to two friends, who he credits with intelligence, may cry, "Help! Help! I'm out of my depth, I'm swimming for dear life!"

Condensed from the best modern authorities, the problem of the universe, through deduction and spiritual insight, reveals itself as follows:

The infinite is the region of chaos.

The finite is the heliocentric universe.

The heliocentric universe, surrounded by the region of chaos, from which it was formed, is a geometrized spherical unity in an immeasurable ocean of space.

An all-embracing globe or system of spheres, these spheres suspended in the spatial ether by the natural laws of rotation and gravitation, forever revolve on equatorial lines, around a central energizing and controlling sphere.

The central sphere is the radionic "cosmic hearth"—Heaven—the realm of light, the abode of the spirit of good—God—the Creator.

"The impulse of organization which was conveyed to chaos by the Creator, issued from a central point in the infinite, spreading gradually outward," is a scientific theorem, deduced from our solar system, which is taken for granted.

Chaos, or its better part, passed by a process of evolution into a purifying cosmos.

The spheres or systems of worlds which form the cosmos or heliocentric universe in the all-pervading ocean of ether, contain millions of solar, planetary and stellar creations.

There they coexist and interlace among themselves, as differing strains of the hypercosmic harmony, in perfect relationship to each other and the central sphere of Heaven.

The suns of the regenerating solar systems, distributed throughout the spheres, are furnaces which originated from chaos.

In a continual seething, overflowing state of repurification, these suns eject into space the whorls of electrified stardross or spiral nebulae of fiery gaseous matter, from which the planets and stars have been formed and are fertilized.

The exceptional eruption of May 14, 1921, in our own solar system created electrical conditions, similar to those

described. The Rickenbacker star-like luminary of August 8, 1921, is another possible illustration.

The various ideas of world origin—in scientific phraseology, the hypotheses of cosmogony—now include the nebular, the tidal, the meteoritic, and the planetesimal.

The world-nationalism of science is found in the most favored American hypothesis: the Chicagoan planetesimal of Chamberlin and Moulton, which is regarded as a combination of the Norman nebular of Laplace and the British meteoritic of Lockyer.

The general idea of all is the ejected whorl or spiral nebula, a mass of intensely hot gaseous star matter that assumes a rotating globular form under the action of gravitational forces, gradually contracts, solidifies, and forms a world or planet.

Interrelated vegetable, animal and human life, as already explained, springs up on these worlds from the pristine mud and infusorial slime.

Mortals are surmised to form a scale of beings, their perfections being greater with the nearness of the planet which they inhabit to their sun, and its relationship to other members of its particular sphere and the central sphere of Heaven.

Their imperfections increase with their distance from the sun and their nearness to Chaos.

On our earth, it has been shown how, pursued in all applications with intelligence and faith, moral education and evolution offer a valid explanation of the occurrence of varieties and species of the human race and, combined with the higher spiritual qualities, how their regeneration may be accomplished through eugenics and euthenics, or the principles of good breeding, education and environment.

"All nature is instinct with a vital impulse towards some higher manifestation."

While the cosmic system is a natural product of elementary matter and its laws, the universe is a self-realization of the divine Creator.

For the repurification of the blend of good and worthless star-matter, electrically ejected into space, human beings

become endowed with the mind and soul of the spirit of good, emanating from God the Creator.

With the aid of that healthful influence, it is the privilege of the individual to overcome evil by the exercise of good for his or her own interests and those of future generations.

Through the cultivation of the spirit of right, the immortal soul of good in the purified mortal body survives and returns amid the galaxy of similar starlit spirits along the pathway of eternal light to the central cosmic sphere, Heaven, the generating hearth and home of the heliocentric universe, there to enjoy forever with the immortal throngs of "the redeemed among humankind," the glories of eternal life in their normal and ultimate culmination.

When, through unified education and health administration, personal and spiritual purity has been attained throughout this and other worlds, the "one far-off divine event to which the whole creation moves," as already intimated, will culminate in communion and direct intercourse between the whole stellar universe and Heaven.

* * *

This hypothesis of the universe practically confirms all modern theories of philosophy and science since Copernicus (d. 1543) who derived his ideas from Pappus (c. 380 A.D.) and Ptolemy (d. 160 A.D.) away back to Hipparchus (c. 150 B.C.), Archimedes (d. 212 B.C.), Aristarchus (d. 280 B.C.), Aristotle (d. 322 B.C.) and other Greeks mentioned a little later, the inheritors of the Egyptian and Chaldean teachings.

In such natural deductions, there is no mysticism.

On the contrary, they follow the scientific method and present a rational theory of the universe; a definite reasoned sentiment of the culminated convictions of the logical intellect, without assuming either a Gnostic, know-all, or an Agnostic, know-nothing, attitude.

Such a universe is no longer the Miltonian three-story structure of heaven, earth and hell, with its modicum of probability, generally taught up to fifty years ago, but is a scientifically theorized spherical universe, which satisfies the desire for the understanding and knowledge of God, and

gives rational answers to the eternal questions of the human mind:—

What is the purpose of life?

Where do we come from?

Where do we end?—

Life is no tragic deception nor farce.

Do not let yourself be tricked by illusions and deceit.

Banish antagonism, pessimism and depression.

Cherish the beauty of faith in your ideals, although they may never be realized.

Cultivate optimism and humanity.

Discipline your intellects so as to purify moral life for the social renovation of the world.

The moral law will always remain that which was laid down by the ancients including Marcus Aurelius and synthesized in modern days by Kant: "Act as if the destiny of the universe depended on your acts."

Wisehearted and useful men, active and busy to the end of their days in well-doing, never grow old.

They keep the lamps of their intellects brightly burning with wisdom and learning, through optimism.

Courageous souls, brave with hope and faith triumphant,

"Transfigured with a radiance rare,

Their lives in higher love endure,

And from them flows the living prayer

That struggling souls with hope assure;

For in them dwells the spirit fair

Of faith in Heaven made secure."

In the fullness of life and in the peaceful transition of sleep, as with our great American—Roosevelt, their souls pass on to awake in the realization of the brighter and more glorious life, beyond the mortal veil.

"While ever near us, though unseen,

Their dear, immortal spirits tread,

For all the boundless universe

Is life and Heaven. There are no dead."

These ideas are all found in the Hebrew and Hindu classics, by those who have the intelligence to understand the idealism with which they are invested and, despite all materialistic science, mortal life will never lose its hold of the divine vision from which it was separated for the creation and purification of the world and the universe.

The Greeks expounded the same ideas with cooler reason and logic. Pythagoras (d. 500 B.C.), teaching at Crotona, a Greek colony of southern Italy, recognized that the whole fabric of Nature rested on space relations, and gave a conception of a uniform order of the universe and the harmony of the spheres, which, if carefully studied, would show mortals the full scope of their destiny, while guarding them from unlicensed hope. Theories which he had learned during several years sojourn, like Moses, in Egypt, with visits to Assyria.

He also taught that the leaders and teachers of spiritual power, should stand apart from political government and limit themselves to wise counsel.

The idea of love as the cosmic force of creation is attributed to Empedocles of Sicily (d. 430 B.C.).

The idea of mind as the cosmic creative force is said to have originated with Anaxagoras of Ionia (d. 428 B.C.).

Democritus of Thrace (d. 370 B.C.) deduced the atomic theory, according to which the world is a soul of fiery atoms, in continual motion.

Berosus of Babylon (c. 260 B.C.), transmitted from Chaldean science, the prehistoric conception that "the heavenly bodies move in circles and the earth is a sphere within the vaster spheres of the universe."

These early concepts among others, originated the "heavenly spheres" of Greek philosophy, the "many mansions" of Syrian, Alexandrian, Italian and other European literatures, and the modern "multiple connected spaces."

Vaughan the Silurian (d. 1695), has beautifully expressed the concept of the universe, as follows:

"I saw Eternity the other night
Like a great ring of pure and endless light,
All calm, as it was bright;

And round beneath it, Time, in hours, days, years,
 Driven by the spheres
 Like a vast shadow moved: in which the World
 And all her train were hurled."

A century since, Blanco White the Anglo-Spaniard (d. 1848), expressed a similar concept in his immortal sonnet:

When "through a curtain of translucent dew,
 Bathed in the hues of the great setting flame,
 Hesperus with the host of Heaven came
 And lo! Creation broadened to man's view:

Who could have guessed such darkness lay concealed
 Within thy beams, O Sun? or who divined
 When bud and flower and insect lay revealed,
 Thou to such countless worlds hadst made us blind?

Why should we then shun death with anxious strife,
 If Light conceals so much, wherefore not Life?"

In a family scrapbook, the writer finds the same idea expressed under date of 1883, in lines by a relative, written in memory of a young wife who died in childbirth.

The title is:

DREAMS

"In dreams I see again your dear, dead face
 Whose radiant, lovelit eyes shone true for me:
 Our souls unite and forth we wander free
 Where scenes of sunlit beauty rare embrace
 Once more the paths by flowing streams that trace
 Their silver windings through vale, grove and lea,
 Till strands of splendor on our golden sea,
 Gleam radiant far out in eternal space.

A thought, and we are in the sun ;
Fused in its fire, we blend as one :
Each in each other's soul enshrined,
We merge an eon pure, refined.

Another thought, the planets seven
We pass to view the halls of Heaven.

From our solar system's ridge
We see the sparkling ether bridge
Flung o'er the zodiacal light
Ablaze and dazzling, gleaming bright
From Heaven's ramparts, built upon
'The sheer depth which is space begun.'
In awe, amaze, enrapt, we hear
The music of each circling sphere ;
Never ending, ceasing never
As around they roll for ever,
Sending forth to God's white throne
Harmony's concordant tone,
Resolving all the discords rife
That in each mar mortal life,
Till the peace of Christ is sought,
Till in human mind and thought,
Life, eternal life is brought,
Brought through Father—Mother—Son,
Mind, soul, body—triune—one.

(A long description of the heavenly spheres follows, and the poem concludes:)

The vision fades. With sudden start,
Your spirit flies across the bridge,
While desolate, my shattered heart
Drops from the sin-confining ridge
Through space, again to take its part
Where Earth 'spins like a fretful midge.'

But in my ears, the heavenly spheres
In an eonic chorus swell:

“Abandon all your griefs and fears!
 Fight the good fight! All will be well!
 There God shall wipe away all tears,
 And with the loved one you will dwell.”

Far from that dream of bliss, I wake to pain:
 Grief-laden years are passing o'er love's tomb:
 Loud winds without sob in the dark and gloom:
 A deluge weeps upon the window pane:
 But faith looks forth with hope to death's brief doom,
 When souls through truth unite in love again.”

The lines of these imaginative authors, sound auspiciously confirmative of the “relativity of time and space theory,” a recent revival in scientific circles, which is said to be within the comprehension only of a dozen unnamed highbrow mathematicians.

The theory is not new. Kant (1724-1804), the Scotch-German philosopher and author of the remarkable essay on the “Conception of Universal History, as tending to World-Citizenship,” in his principal works, “Critique of Pure Reason” (1781), and his “Critique of Practical Reason” (1788), makes the statement that, “*space* and *time* are mere forms of sensibility. By means of the external sense we represent to ourselves everything as in *space*. By the internal sense all is represented in the *relationship of time*.”

His contemporary, Cowper (1731-1800), the English poet, in “Solitude,” makes Alexander Selkirk simplify the theory in three lines:

“How fleet is a glance of the mind—(*relation*)
 When I think of my own native land—(*space*)
 In a moment I seem to be there (*time*).”

“The bridge, broken since Kant, between metaphysics and physical science is being reconstructed. The true man of science is the friend of God.”¹

¹ The author is fully aware of the distinction between Kant's metaphysical and Einstein's mathematical theories of the relativity of time and space. But, until Einstein's fine, intuitive and advanced hypothesis is confirmed by the experimental and scientific method, it remains speculative or metaphysical.

Science and religion were once considered as sworn enemies, whereas the binding power is unbreakable.

"He who seeks truth at any cost, the true man of science, thinks God's thoughts after him and thus comes closer to God than many a dissenting religious professional."

"To preserve all that was true and beautiful in the beliefs of the Past is but an easy fractional part of our present day task, for we realize that what was indeed valid must ever live, though the form perish in which it was once embodied."

The new world should make the best of what has been done in the past, without becoming bound in any sense to tradition.

Tradition can be improved upon, as we strive for the attainment of beauty and perfection in life.

New men and new women to voice rational methods of viewing life in an ever-changing world are needed.

One of the greatest assets of a writer is courageous action based upon intelligence and principle, with time and circumstance duly considered.

Writing as understanding instructs and honesty urges, in a bold revaluation of moral and spiritual perceptions as the fundamental and most important need of the world, the writer points the way to give new birth and belief in the principles of faith, through the lessons taught by history and science.

Science itself provides the method for regeneration of the mechanistic and materialistic age.

Carus has well said: "When we recognize the unknown, and also the infinitude of possible progress, we need no longer cling to the superstitious belief in the unknowable. Further, when we understand that imagination, this child of sentiment and thought, has wings and that for all her erratic flights in the realm of fancy, she now and then alights on a lofty crag in the ethereal realms of moral or religious aspiration to find there an important truth, which our slow-paced but sure-footed reason cannot as easily reach, we need neither insist upon the insufficiency and baseness of reason, nor extol the reliability of prophetic visions which are expressions of our religious instinct."

"In appreciating one faculty, we need not cast a slur upon the other.

"The source of knowledge will never run dry.

"The waters of life are inexhaustible."

The modern materialistic mind, however, is very impatient, unfortunately, as to origins sought through the Cartesian method, and through their impatience, more frequently than not, get on the chaotic track.

Metaphysical science, in conjunction with all branches of science, depends primarily upon imagination and intuition for revelation.

The mathematical method in metaphysics by which conclusions are arrived at that the inner nature of the hyperphysical is analogous to the highest thought and strivings in the mortal world of ideas, is of easy comprehension to the sufficiently intelligent.

Clifford thus expresses the metaphysical mathematical formula:

"As the physical configuration of your mental image of the object is to the physical configuration of the object, so is your perception of the complex object of your feelings to the thing itself."

"Earthly symbols give in endless progressions intimations of the finite and the infinite."

"Life itself is an endless allegory of infinite meanings."

In metaphysical study, imagination or intuition, has always reached lofty heights in the spiritual realm of moral or religious aspiration to find there and reveal important truths, which slower-paced reason and science, working conversely from the ground up, eventually verify and register as facts.

Scientifically, spiritual metaphysics "are so far from being outside of human experience, that they are the very fundamentals of the possibility of experience."

Although Hood has said in jest: "What is matter? Never mind! What is mind? No matter! What is the soul? It is immaterial!"; and Charley M. Stoltz of Cornell, alias Dr. Hermann Vosberg of Vienna, has propounded the profound theorem: "The dreamer does know what he dreams—but he does not know what he knows, and therefore he believes what

he does not know"; the creations and forms of spiritual thought exist in the invisible outer world, whence they are conveyed to the mind, otherwise life and thought would be useless faculties, and the glorious universe, visible, transitory and invisible—with, in, and beyond the substance—, would be a monstrous mechanistic fantasy.

"Cogito, ergo sum! I think, therefore I am," said Descartes.

Scientists, philosophers, and theologians think, therefore the creations of their thought exist and lead to revelation, or exposition and understanding.

Despite limitations, Bergson, the modern French philosopher, comes near the mark, when he tells us: "Philosophy consists in placing one's self by an effort of intuition in the interior of concrete reality.

He also expresses the idea that the great advances in philosophy have been made and the great works of art produced, through intuition.

In the attempted positivistic systems of visionless, partially educated egoists, unable to rise above earthly planes, is found that lower form of material metaphysics or mechanistic thought, which engenders the preponderance of modern materialism in natural science.

If broad-minded and wise-hearted educators of the university presidential class, could instil into the teachers and instructors of this type, and the high-school and sophomore youth of the world, the real significance of the great spiritual or ethical and fundamental truth of life, the next generation would advance with forward strides, that would simply dwarf the progress of the last four hundred years, since the slow moving, unaccomplished Re-Formation and Counter Re-Formation.

Re-conciliation, re-construction, re-creation, through religion could then re-bind the entire modern world in the mutual faith of goodwill, righteousness, and understanding.

Philosophy—the love of wisdom, and theology—the word and understanding of good, are the constituents of metaphysical science, and "to discard philosophic religion as mere mystical superstition, betrays the uncultured or the partially educated and pseudo-scientific mind."

Paraphrasing Eucken, it may be said:

"Religion is a spiritual product of human wishes and ideas based upon divine truth.

"The fiercest attacks are powerless against it.

"Instead, they help it through all the stress of human need and toil to come to its full strength and to unfold more freely its eternal truth."

"There is beauty in all religions" said Julian the so-called "Apostate," nephew of Constantine, who, on his death-bed is reported to have confessed that the teachings of "the pale Galilean had conquered"; a belated confession that has modern parallels in the mortal agonies of Nietzsche, Beardsley, Morgan, and many others. While all religions and creeds foster goodness and discourage evil, the incarnation of an ideal hitherto unknown to other religions is found in true Hebrew, Catholic, and Protestant homes, wherever mutual love and faith abound.

That ideal is not merely moral regeneration, but the moral fulfilment or spiritual conquest of life.

However far the ideal fails of fulfilment in many presumably Hebrew and Christian circles, its influence is spreading wherever the truth and knowledge of eugenic and euthenic science enter.

On the firm basis of modern life—the purity of the social unit, the family,—Hebrew as well as Christian, of all sects, trinitarian or unitarian, find their faith unified, confirmed and enlightening the world.

And, "the main idea of developing the religions of the past which are not false, but only incomplete religions, into a religion that shall be in accord with the science of our day, is not a vagary, but a great and important ideal," says Littré.

High-minded, common-sense educators, following the methods of science are not content to acquire knowledge for its own sake.

With their knowledge comes the overpowering desire to ameliorate human conditions, to follow after the things whereby we may help one another, the things which make for truth, righteousness and beauty, in the progress of the world towards higher civilization and the plains of peace.

There also comes the courage to cut away the old growths

and impeding incrustations, to rise above egoism and individualism, into a higher, impersonal plane of life, more rational and effective, and more satisfying to the scientific conscience.

America owes to the world the assurance of final wisdom in a rebirth of spiritual life, in the cultivation of good deeds through an understandable creed freed from old-time obscurity.

"In thought and action—For God and the people," the slogans of Mazzini.

The principles on which American civilization rests should be extended and are being extended through world relief, to include all nations upon the earth.

Moral science has taught the higher intelligence of civilized nations what the old world has been and still is unfortunately, and what the new world should be.

If proofs are needed, the contentious, unbending conditions, long existing between the old and the new in Great Britain, Ireland, Egypt and India, in spite of the democratic examples of the independent colonial commonwealths of the British Empire, may be advanced, as also the conditions between Japan, Korea and China, notwithstanding the distinct material advances which the surprising Pacific island empire attained after friendly advances of America, during a "cycle of Cathay," the Chinese cycle of sixty years from 1862 to 1912, named by them "Meiji, the Era of Enlightened Government," before entering on the present "Taisho, Era of Great Righteousness."

These contentious conditions arise from the Eurasian sentiment which, in spite of all historical lessons, still attempts to mould world thought on ancient monarchical or aristocratic strife-breeding principles, instead of republican or social peace-breeding principles.

"Educate the World!" should be the slogan of the real intellectual brotherhood and sisterhood of all nations, until the ignorance of immorality is banished from the face of the earth, along with the supercilious pride of aristocracy, which breeds the autocracy of caste and classes, and inevitable conflict with the republican democracy of the better minded masses.

"When the day breaks and the shadows flee away," then will the light and truth of wisdom, through the revelation of moral philosophy, education, and science, flood the universe with its golden splendor.

Confucius the sage of China, in his assurance of immortality was prophetic when he wrote:

"The night of darkness is over the earth but the dawn will come and the day when the white lily of purity will blossom again in wisdom, light and beauty, throughout the land."

It did for a period after the visit of Nestorian missionaries in the seventh century, when the "Luminous Doctrine" of Christianity spread throughout the Chinese Empire, sanctioned by imperial decree.

Right-minded Occidentals can recite with Orientals: "Om Mani Padme Hum—O the jewel in the lotus—the lily of purity."

"One touch of nature makes the whole world kin."

Beautiful is the garden stanza, written by that fine Manx poet E. E. Brown:

"A garden is a lovesome thing,
 God wot!
 Rose plot,
 Fringed pool,
 Ferned grot,
 The veriest school
 Of peace; and yet the fool
 Contends that God is not—
 Not God! in gardens! when the eve is cool?
 Nay, but I have a sign,
 'Tis very sure God walks in mine."

Did Brown have in mind Voltaire, who, in his cynical, self-revealing "Candide" gives as his final advice, "Cultivate your garden"?

Even if the Voltairean spirit, characteristic of the degenerate age of French autocracy, similar to the present Bolshevistic age, was material and hopeless, the advice was better than it was intended to be, for from the lessons of

the garden, mortals can learn how to cultivate for right living, the garden of body, mind and soul, in the perfect moral standard, the honor code of chastity, virility and humanity, for themselves and the lives of future generations.

For virility of character must also be maintained for defense against the powers of evil, if, as Roosevelt said, "America is not to become supinely Chinafied."

The spirit of science or knowledge cultivated through the spirit of good and revealed through the spirit of truth and wisdom, "can teach all things and bring to remembrance and understanding, all things which have been taught since the creation of the world."

Develop goodness with all your powers and lean not upon self-will, passion and selfish desire. In all thy deeds follow after love and goodness and they will direct thee aright in all thy ways. This is the modern rendering of very ancient Asiatic precepts.

Think evil—you create evil. Think good—you create good.

Athletic, intellectual, and altruistic activities, physical, mental and spiritual, to energize and develop body, mind and soul, will overcome evil.

There is no religion or binding power in material education, science and philosophy.

But moral education, science and philosophy, unite through religion to rebind the human and divine in body, mind and soul.

CHAPTER VII

BODY MIND SOUL

Body, mind and soul, constitute humanity, or, for the recurrence of life, mortal and immortal, visible and invisible, matter, intelligence and wisdom, are revealed and perpetuated in the body of the son (and recurrent father), through the mind of the father and the soul of the mother.

As already stated, prehistoric Menu, the primeval and divine ancestor, the "golden embryo" of the Hindus, declares: "Then only is man perfect when he is three; himself, his wife, his son. For thus have learned men declared the law, a husband is one person with his wife."

"Male and female, God created man in His own image," says the Torah.

Nearly nineteen hundred years ago, John the Divine wrote:

"There are three that bear witness in Heaven, the Father, the Word, and the Holy Spirit; and these three are one," a statement which doubters say was inserted a thousand years ago, despite the final Apocalyptic injunction against such practice, and which, without comment, is curiously omitted from one of the most recent and scholarly translations of the New Testament.¹

"In the beginning was the Word, and the Word was with God, and the Word was God."

Or, God, the one true Father and Creator of life, visible and invisible, was revealed as Christ the Son and Teacher of the Word of life, through the Spirit of Holiness, inbred racially in Joseph and Mary, the parents of Jesus. "The Spirit is witness to this for the Spirit is Truth."

¹ Thereby creating the impression that even at this stage of civilization, clerical politics do not hesitate to suppress fundamental truths for which ancient systems stood.

"The light shineth in the darkness; and the darkness comprehended it not."

"Humankind will resort to almost any expedient to avoid the real labor of thinking."

"Still, wisdom grows in truth's own light
As science upward wings its flight,
Till understanding will refine
Humanity through love divine."

Mind, the creator of life, is the highest faculty of body and soul.

As the mind or will of the father, the creator of life, influences for good—or evil—the soul or spirit of the mother, the sanctifier and giver of life, so are the children—sons and daughters—for the regeneration and resurrection of the human race for life eternal.

Mind and soul constitute the primal and ultimate reality, the body celestial, or the spiritual embodiment of each perishable mortal body.

The head and not the heart, reason and not desire, cultivation and not wild nature in man and woman, must control the mortal body for the purification of mind and soul, the spiritual body.

"Blessed are the clean in mind and the pure in heart, for they shall generate the world for good, or for God and the reunion with Heaven."

"Only by iteration, by litanizing, can you impress truth and thought on the masses," says Spencer.

As the will or mind, the knowledge or faith of the father, are to the soul or spirit, the wisdom or philosophy of the mother, so are the body or word, the conscience or religion of sons and daughters to the unified bond of the trinity of law, order and peace for the recurrence and purification of the human race for everlasting life.

The mind of truth, wisdom and beauty, a trinity in unity, the trinity of faith, hope and charity, instils the highest development of the human and divine in soul and body.

In passion, carnal and mortal, the body kills mind and soul.

In love, human and divine, mind and soul enshrine the body.

As a moral reaction or conviction, a purified religious belief, this doctrine is a primary instinct, the validity of which is irrefutable.

Statesmen and educators, philosophers and theologians, should develop the moral and ethical instincts in the parents and youth of the world, until the doctrines are believed and obeyed on their own merits, and to disbelieve or disobey would be considered the despicable act of a reprobate and traitor to the cause of civilization and world progress.

Equal to father and son are the mother and daughter in the spirit of good, or, the well-bred daughter of a wise mother becomes a good wife and the wise mother of virtuous children for succeeding generations.

The Old World dictum, given in chapter II, has been extended through Americanism, in modern days, to include the daughters:

"With grandparents and parents of good birth, the sons and daughters, by all four descents, perpetuate good birth."

"As many as are led by the Spirit of God, they are the sons and daughters of God."

In the cleanliness of mind and will of the father and son, and in the purity of soul and spirit of the mother and daughter, is found the eugenic revelation of modern times, unfolding the truth of the ages, embodying all gospel truths, and constituting the final message of God to humanity for the regeneration of the human race, and the eventful consummation—communion and direct intercourse between the entire stellar universe and Heaven—when the world, purified of vice and evil, in the onward march of civilization and progress, shall attain peace and harmony, through the age of understanding.

The world is in need of thinkers and workers in the cause of humanity and righteousness.

Words of retrospective wisdom are found in the recently published memoirs of the late ex-Empress of France, Eugenie.

Grown wise through affliction, sorrow and age, Eugenie

lived to see the repayment of time to the German Empire, the vanished creation of her arch-enemy, Bismarck.

"Beware when the Great God lets loose a thinker," said Emerson.

With the well-balanced thought of age and experience, Eugenie said: "European affairs have reached such a pitch of social tangle that we shall have to go back to primitive methods again, before life can be properly adjusted.

"There must be a complete revolution. It is now that the advent of a genius would be welcome to readjust matters, for if reform comes from above it will be all right, but if it comes from below—from the populace—, we shall see a terrible epoch; but it will be a short one, and then the world's equilibrium will be re-established."

Russia and other parts of the world are seeing the terrible epoch, as Great Britain and Ireland did in 1649 and since, France in 1789, and the United States from 1861-1865.

America—Columbia, the wisely-educated daughter and new World-Mother, the long-promised Comforter and Helper—would appear to be the rational-thinking genius in sight above the horizon, whose national development, physical, mental and spiritual, in body, mind and soul, can re-establish the equilibrium of the world through practical altruistic principles, "conceived in peace and dedicated to peace."

Similar to the recurrent musical theme of a grand operatic work, or the ancient songs of victory, the strain may be repeated:

"Led by a native commander-in-chief of Alsatian ancestry, Columbia's eager sons went forth to rescue martyred little Belgium, and to repay a debt and gift of freedom to her sister republic, France.

"Clinching the victory for the allied nations, Columbia restored that faith in human nature, which lives through the respect and veneration of manhood for womanhood, and through the purification and elevation of motherhood, for the salvation of the entire world—in body, mind and soul."

CHAPTER VIII

UNITY

The political life of Asiatic nations has been controlled from time immemorial by theocracy or church government, and is always influenced by religio-philosophical convictions.

Christian nations also are controlled willy-nilly by their religio-philosophical convictions, although owing to strenuous differences of opinion, rooted in historical conflict, religion is subordinated to political convenience.

Greeks and Romans recognized five philosophies of life classed as: Epicurean or pleasure-seeking, genial but degenerating; Stoic or Puritan, strenuous but forbidding; Platonic subordination, sublime but ascetic; Aristotelian proportion, practical but uninspiring; and finally, Christianity, social goodwill and aggressive righteousness.

Five great educational philosophies of life or religious systems, with their numerous offshoots, again govern the politico-economic opinions and destinies of the world,—Brahmanism, Buddhism, Confucianism, Christianity, and Mohammedanism.

Since 1917, a sixth system has arisen in the Bolshevism or material intellectualism of Soviet Russia.

Brahmanism, with approximately 215,500,000 followers is found in India; Buddhism, with 140,000,000 followers, exists also in India, in Burma, Siam, China, Korea, and with Shintoism in Japan; Confucianism with Taoism, prevails in China, with 311,000,000 followers; Christianity, with its numerous subdivisions, including its Hebrew progenitors (15,000,000) has 591,000,000 followers, spread throughout Europe, Asia, America, Australasia and Africa; Mohammedanism, reaching from Turkey in Europe southeastward through Arabia, Afghanistan and India to Malaysia and Oceanica, and southwestward through Egypt to north

and central Africa, numbers approximately 227,000,000 followers.

Through the efforts of Christian workers, a better understanding had risen between the leaders of these philosophical systems, before the World War of 1914-1918, and a federation of educational interests for civilization and world progress seemed imminent.

Since the World War, however, the disintegrating philosophy of Bolshevism has taken root in Eurasian Russia and threatens the world through pitiful materialism, born of centuries of theocratic autocracy, whose unstable foundations originated in the Eastern Catholic rejection of the divinity of motherhood in 431, and in 831 of the relationship of the son to the father.

Taking advantage of differences of national opinion, Bolshevism is attempting to spread its influence throughout the world and especially by a Pan-Islamic alliance in Asia, for the overthrow of Christianity.

Their efforts against Americanism have been synthesized in the following paragraph: "A curious combination of so-called liberal educators, writers, anarchists and revolutionary Socialists, are bending their energies toward controlling public opinion, and the persons who have participated in this movement are sowing the seeds of disorder and doing their part to imperil the structure of American institutions."

Will the evil prevail?

" 'Twere well to guard that no Power rise
Whose doom again can shake the skies!"

Courage to turn from false ways, to find the lost road and to start afresh, is the great essential now for world progress.

These pages have already revealed how Christian and Moslem opinion was coordinating on the fundamental principle of life for civilization, and how other Asiatic opinion was seeking the spiritual unity of the human race.

The signs in favor of a new World-Church are inevitable and irresistible. It is a question of the soul of America rising triumphant in its spirit of humanity and wisdom to

exemplify the principles of peace and goodwill—as God’s will—for all nations.

Since 1893, and more especially after the overthrow of Prussianism in 1918, all nations are eagerly expectant of the social message of a new World-Church of practical spiritual and ethical ideals, purified of the dissentient propaganda of the hundreds of divergent creeds which, from the second century of the growing age of reason, has retarded faith and the progress of human life.

As Morley says: “These contests of opinion for securing new power from new truth, should no longer be obscured by anger and evil speaking.”

“As we toil on towards a higher civilization, the difficulties caused by our own yet imperfect sense of right will slowly pass away and there will remain only the healthy battle against surrounding nature.”

Carter has eloquently and fervently remarked: “It is time that the vicious battles of peace should cease.”

History and evolution show, especially among their representatives in the United States, that European national churches, have adversely differentiated world opinion on the questions of creed, class, and color.

What the world needs is a united representative, equally-balanced Church educational body, keeping itself free from political interference, but imparting lucid, spiritual and ethical instruction for the maturing masses, to guide them aright in social, national and international government. A church body of which it can be truly said:

“Consideration like an angel came
And whipt the offending Adam out of her;
Leaving her body as a paradise
To envelop and contain celestial spirits.”

Only through the example and teachings of such an institution can the better thought and advanced minds of different nations unify to develop the principles of humanity among the varied races for world federation.

Benjamin Franklin expressed the idea as early as May 19, 1731, in “Observations on my reading history”:—

"There seems to me at present to be great occasion for raising a united party for virtue, by forming the virtuous and good men of all nations into a regular body, to be governed by suitable good and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws. I at present think that whoever attempts this aright, and is well qualified, cannot fail of pleasing God, and of meeting with success."

The disciplined and well-ordered minds of men and women of clear vision, bound together by spiritual and ethical ties of happy comradeship, of healthful cooperation, to advance the high ends of a common life and a common good, could give strength to the weak and courage to the faint-hearted, to unite the human race in a wholesome family relationship.

Though the journey may be long and burdensome, and at times repugnant to the white race, there is the practical goal of worthy attainment.

In the increasing multitude of the wise and the wisely educated of all nations, lies the progress of the world.

Clear thought, unbiased and concentrated in unselfish service for the welfare of humanity, will accomplish its purpose.

The librarians of the world today report that men and women of all nations are asking for information and seeking works dealing with the ideals of a unified World-Church, free from sectarian strife, rebound through real religion.

Relatively, to the average man who has had the business opportunity and takes the trouble to probe and analyze the situation, the differences seem puerile, void of common-sense, vicious and demoralizing, which separate the different national church bodies, Anglican, Russo-Greek, Gallican, Italian, German, Turkish, and their dissenting sects.

The causes traced to their roots are: ignorance, sin, shamelessness, pride, envy, deceit, trickery and treachery, characteristic of the centuries and the peoples among which they originated.

"*Quam parva sapientia mundus regitur!*—With how little wisdom is the world governed," Oxenstiern, the famous Swedish chancellor told his son when, in 1635, he combined policies with Richelieu the great French minister, to

end the religious wars, which for thirty years devastated Europe.

Since the middle of the last century, the persistent efforts of separated sects in the Christian Churches throughout Europe to unify in a World-Church, fill volumes of records.

Notwithstanding recent praiseworthy but futile attempts in the United States, the best impersonal effort in the direction of sincerity and unity, was the World Parliament of Religions in 1893, a special feature of the Columbian Exposition at Chicago, commemorating the four hundredth anniversary of the modern discovery of America.

Twenty-four years previously, in 1869, invitations had been ignored among others, by the Greek, Lutheran and Anglican churches, to a World Conference and Council at Rome for the unification of Christendom.

The Council was disastrously broken up by the Franco-Prussian War, the withdrawal of French troops, and the capture of Rome and the Papal Territory by Italian revolutionists under Garibaldi.

Invitations to the Chicago World Parliament in 1893, were severely criticized and rejected, but unofficial Anglican and Lutheran representatives, whose dual control in the interests of Protestantism at Jerusalem had been separated by the present ex-Kaiser in 1888, attended and expressed dissent with the Calvinistic-Catholic democracy and internationalism of the Chicago World Parliament, as at variance with the aristocracy of autocratic institutions and their views in regard to Christian unity.

In contrast to this invidious attitude, the leading official Japanese representative, addressing America at the Parliament, said:

"Working in harmony for humanity and universal brotherhood, you have wrought out the material civilization of the nineteenth century.

"But who will it be that establishes the spiritual civilization of the twentieth century?

"It must be you!"

As inheritors of immortal traditions and the facts of a living and not a dead past, through the historical and scientific methods of study and education, human problems can

be analyzed and simplified so as to establish more firmly than ever the principles, clear ideals and practical standards of Americanism, for a new World-Church.

New Amsterdam Dutch, French Huguenots, Plymouth Pilgrims, Boston Puritans, and Pennsylvania Quakers, Scandinavians and Moravians, were the fathers of modern religious liberty in America, as their descendants, the fathers of the Declaration of Independence and of the Constitution, were of political liberty.

As the United States purified itself of the antiquated forms of political government, which the German-British king George III sought to impose on the New World, so this country should purify the truth of its philosophy and religion from the antiquated, obtuse and beclouded forms of Old World teachings, which so long have held the world in contentious subjection.

The American Legion of crusaders who, in 1918, rescued the Old World from the perils of unmoral autocracy, might well become the fathers of the new World-Church

Hebrew	Catholic	Protestant
	the	
Father	Mother	Son
	unified as	
Mind	Soul	Body
	in the	
Truth	Wisdom	Faith
	of	
Science	Philosophy	Religion
	through	
Revelation	Mediation	Conciliation
	for the	
	Age of Understanding	

In a new unified organization of this type, with the fundamentals of life reformulated to modern understanding, each of the existing church organizations, naturally, would retain freedom of action for forms adapted to the various mental and spiritual planes of their different congregations, until the unifying process adjusts itself through

moral education and, eventually embracing Hebrew, Christian, Gentile,¹ as Father, Mother, Children, spreads throughout the world as the

TEMPLE OF GOD

As in the united work of welfare organizations, for example, the European Relief Committee, the control of the executive body, directing world faith and morals, must consist of the strongest types of spiritually-minded men, who, discarding non-essentials, will grasp and make real the inspiration, depth and functions of true religion.

In this control, both the "children of the world," and the "children of light," with enlarged vision, knowledge and opportunities, must be wiser than those of the past, in the interests of world progress.

Subduing every counteracting impulse, having no vision beyond the distinctly possible, a unified organization accomplishes its purpose.

The world at large realizes that a fundamental regeneration of society is necessary and inevitable; that the mockery of present day religion in the modern social order, is utterly irreconcilable with the spiritual principles professed by all creeds.

There is a rational and common-sense method, however, of inculcating the difference between good and evil through moral education and understanding, without countenancing either the irreligious scoffers at everything in our social order pertaining to wisdom, righteousness and beauty, or agreeing with indiscriminating and narrow-minded promoters of oppressive laws.

"Between utter selfishness and utter altruism there is a middle ground in which enlightened self-interest blends with a generous and noble devotion to the cause of civilization as a whole," is a recent journalistic utterance of condensed wisdom.

Philosophic reflectiveness can widen the mental horizon and strengthen the insight, without prompting to intellec-

¹ In this significance Gentile embracing Buddhists, Confucians, Moslems and the Allied Asiatic creeds.

tual arrogance, personal and family ostentation, autocratic didacticism and dogmatism.

True principles and exact rules of conduct which are obeyed on their own merits, need the force and sincerity of example as well as education, to establish them.

The chief tasks of moral education are to warn and shame wealthy profligates by exposure, and to guard against, check and purify that low unmoral tone which, often blended with religious fervor, is characteristic of a stratum of life breeding families of immediate desires, disease and degeneracy, in many nations, especially European and Asiatic, where the majority live from hand to mouth, their administrators even, not possessing the foresight and provision taught 3700 years ago by the Hebro-Egyptian prince, Joseph.

Such parents do little else than snatch morsels to feed the hungry brood and give little heed to seed-corn or the next year's harvest.

If there is a failure in the ordinary crop, the appalling famines ensue that sweep into the outer sphere of chaotic oblivion, the gross scum and dross of obscure vitality, as all that is worthless in life will be eventually—scrapped.

There is a height within the reach of mortals to live the life of perfection, by rising superior to gross physical desire.

When through study and observation the great fact of the original cause of human suffering flashes upon the mind of the earnest scientist, or even the lowly seeker after truth, wisdom for clean living is attained and spiritual rebirth, conversion, or sublimation, by which humankind can become purified is realized.

From the Mosaic age onward, the rise and fall of civilization is traced by different national versions of the lesson.

In German literature of the tenth century, Hroswitha, in one of her works, introduces Wisdom the Mother and her three daughters Faith, Hope and Charity, as abstract personifications, who go to Rome to influence the citizens for righteous living, and are put to death, by order of the Emperor Hadrian.

In Hindu literature, the lesson is found in an eleventh century Sanskrit drama by Krishna Misra, who wrote it for

Kirtivarman the Chandella (1056-1116). In the "Prabodhya—Candrodaya—Rise of the Moon of Wisdom," the hosts of passion are overthrown, reason triumphs by union with revelation and produces the truth which annihilates the reign of terror.

Five hundred years later, in the sixteenth century, Edmund Spenser (1552-1599) "the poet's poet," of English literature, during the early troublous Reformation period, introduces a similar theme in his great allegory "The Faerie Queene," the purpose of which is the maintenance of the seven moral virtues—chastity, faith, justice, temperance, prudence, fortitude, charity. Una, the "Faerie Queene" represents Truth the "lovely ladie" who shines forth in all purity. By her gentle spirit she tames the lion—Reason, which accompanies her. For her sake, her companion George, the Red Cross knight, slays the dragon of lust, and after painful trials they are happily united in marriage.

As Michelangelo—Michael the Angel—the genius of the World-School of the fifteenth century, said: "Purity enjoys eternal youth."

In a texture finer than common and mortal clay, the body cleansed of its physical dross through athletic, intellectual and altruistic activity can maintain eternal youth and superhuman strength for longevity and the painless transition to a higher sphere.

Paraphrasing Zarathustra "the Golden Star of Persia," and Shakespeare "the Swan of Avon," it may be added:

"This earthly life is not the end and aim of being.

"Let not thy imagination persuade thee that the grave is to be a refuge for thee.

"This mortal state is but a preparation for eternal life, for what are we but divided souls made visible, seeking reunion, as we pass on from eternity to eternity.

"We are such stuff as dreams are made on and our little life is rounded with a sleep.

"For an immortal awakening."

The greatest sphere of the united soul's fuller activity where purified life will develop to its ultimate capacity lies on the farther shore beyond the mortal veil of time.

Even on this earth, transfigured, "sublimated" as Freud

suggests, mortals can become as eons, the shining ones of God, the purest emanations of the Holy Spirit, superbeings whose bodies combine the perfections of the father and mother, but transcend them in immortality.

In different phases of life, notable examples from each century could be mentioned, and their numbers are increasing. The host of humanitarians who are imprinting their deeds on the pages of history does not diminish.

Mortal life to those who have grasped its meaning, gradually becomes subsidiary to the spiritual forces of the universe which grow more real, as with advancing years, the welcome transition approaches.

"At eventide there cometh light."

The ages of humankind are three.

In evolution through the youthful age of miracles and wonders, followed by the wedded age of reason and logic, knowledge blends through philosophy in the matured age of science and understanding.

Evolution is revolution.

All human progress moves in a circle or more accurately, to use Hawthorne's figure, "in an ascending spiral curve."

"While we fancy ourselves going straight forward and attaining at every step an entirely new position of affairs, we do actually return to something long ago tried and abandoned, but which we now find etherealized, refined and perfected to its ideal."

"The past is but a coarse and sensual prophecy of the future."

The time was never riper, the opportunity never greater than the present day for America to direct the whole religious, philosophic and scientific thought of the world in the right channel.

That opportunity involves the federation within its own borders first, of the three great bodies which gave Christian civilization to the world, Hebrew-Father; Catholic-Mother; Protestant-Son; in a common policy of unity of thought and action for a modern formulation of the fundamental eugenic principle of existence—the family unit.

Through personal purity, the will of the father perpetuated in the children,—through the spirit of the

mother—, evolving that cleanliness of life which science, philosophy and moral education show, can alone make for the perfection of the human race, for civilization, and for the peace and progress of the world.

No new fangled religion is needed, simply the elemental truth retold and lived in such a way that it is possible for humanity to understand and believe it true.

As Buckle writes: "Not so much a creation of fresh ideas, but rather a new direction given to ideas already current among contemporary thinkers."

The Hebraic-Greek conception of Christ the Son of God, the Creator and Spirit of Good on earth, through the unified trinity of father and mother blended in the son, revealed in the Messianic life and teachings of Jesus of Nazareth, embodies as—with Stoic indifferentism—Benjamin Franklin admitted at eighty-four years of age, "the best system of morals and religion the world ever saw or is like to see."

The Chalcedon formula of 451, said to have been the limit of human wisdom on the subject, readjusted to modern understanding, as follows, is suggested, subject to any modification that superior learning, spiritual or secular, may reveal.

CREED OF THE LEGION OF THE LIVING TEMPLE OF GOD

PRECES

Trust God! Spurn Evil!

Cherish Faith! Honor the Nation!

Wisdom is the principal thing, therefore get Wisdom!

But with all thy getting, get Understanding!

The Spirit of Knowledge with Righteousness!

The Comforter which is the Holy Ghost, even the Spirit of Truth which proceedeth from the Father, and whom the Father will send in my name, shall teach you all things and bring all things to your remembrance, whatsoever

I have said unto you!

The former things are passed away!

Behold I make all things new! That ye all may be one!

For hath not one Father made us all!

CREED

WE believe in God the Spirit of Good, the Father Almighty, Maker of Heaven and Earth, and in the Mind and Will of the Father the Creator of Life, made manifest in the Word and Body of Christ the Son—through the Spirit and Soul of the Mother, the Sanctifier and Giver of Life, the Paraclete and Comforter, the Daughter of God in the Spirit of Truth—who proceedeth from the Father and the Son and with them together is worshipped and glorified, Who spake by the Prophets, Sin not against the Holy Spirit of God in whom ye are sealed unto the Day of Redemption, for God is a Spirit and they who worship Him must worship Him in Spirit and in Truth.

And We believe in the new World-Church in Communion with the Saints who have lived and died, in the Forgiveness of sins, in the Resurrection of the body celestial, the Soul and Temple of God, united on earth through the Holy Spirit of Truth in peace and goodwill, for the newer world, the newer age, the newer life to come, blending and ascending into Heaven unto joy everlasting.

AMEN

A reverent, temperate, virile, understandable creed along these lines would appeal to all well-balanced thought, as Parton says: "illumed with the affectionate sentiment which caused Homer, whenever he had occasion to use the title, to prefix the adjective 'revered' to the loved name of 'mother.'"

If the youth of this nation and of the world could be made to understand and grasp the truth of this creed, there might be in the next generation forward strides which would dwarf the progress of the past nineteen centuries, and speedily solve the complex problem of history and civilization, making for the unity of all religions in the universal conception of the Temple of God as Christ the Son, human and divine, through the Holy Spirit, implanted in parenthood.

No finer, nor more virile, modern confession of such faith in Christ, can be found in literature, than that of the great

mid-western journalist, Henry Watterson at eighty years of age, in his autobiography, "Marse Henry."

An independent stand in this matter is one that all liberal minds in the Old World expect of America, especially when strong efforts are being made both there and here to ignore the social gospel of Christianity and to reestablish on the one hand the old distinctions of class, creed, and color, and on the other hand the immorality, disease and degeneracy of irreligion.

The democracy of the better-class growing republics and commonwealths throughout the world are silent but powerful protests against the perpetuation of the old evils that history reveals in both types, especially in Europe.

It should no longer be said of the United States, at least, that "the religious conscience has not yet blossomed into the intellectual conscience."

Bergson, the unconscious Rosminian, and vaunted re-discoverer of the soul, which, by the way was never lost in the United States, has said:

"The freedom from bias of the American mind and its ability to analyze clearly may result in wonderful philosophical achievements there."

American philosophers and scientists justify Bergson's opinion.

An America of improving righteousness, sustained by justice, law and order, and maintaining its principles of equal opportunity for all, is the rational nation of the future to lead all humankind in peace and goodwill for a regenerated world.

As a United body the new World-Church of America would be in Truth, Word and Spirit,—the ideal Temple of God,—for such a purpose.

In such a Church, Hebrew, Catholic, Protestant, and eventually Hebrew, Christian, Gentile, all sects, repurified, could merge.

While remaining the same in its essential features, it would never cease, as Moran has declared "to modify, adapt and develop itself, according to the legitimate needs of the different epochs.

“By this it would reflect an indispensable condition of life, that of ceaselessly renewing itself, while remaining in substance what it was in the beginning.

“Of allowing no particle of the original deposit of the Faith to be lost, but at the same time not systematically holding aloof from bringing into stronger light the development of certain aspects of revealed truth, which were at first not so clearly seen.”

In this Temple of God as the new World-Church, the selection of a leader, freely elected from his compeers, without regard to birth or rank, as in the election of the President of the United States, would represent the highest type of religious social democracy.

Modern pragmatic philosophy and true religion in America aim at brightness and happiness.

Not to add the burden of melancholic and obscure creeds to the complexities of modern life, but to help humankind to bear their rightful responsibilities, without being overwhelmed by them.

There is really no room in true Americanism for mawkish sentimentality and the maundering, mentally melancholic litanies of miserable sinners.

The exercise of true science and wisdom with the leaven of common-sense, will prevent the production of miserable sinners.

All science or knowledge that confirms faith in the fundamental principles of clean living, is to be welcomed.

The “opposition of science falsely so-called,” preached against for nineteen hundred years, that engenders pride, materialism and all the train of errors or disbelief in the faith of right principles of life, cannot be too strongly condemned.

The visional form of revelation based on scientific principles is in no way to be despised.

In no other way does the world receive material creations of spiritual beauty in its literature and fine arts to brighten and purify life.

“Of knowledge, all that mind received
In art and beauty on the earth;

Fond dreams by genius bright conceived;
Of life beyond is but poor dearth;
Let not the ego be deceived,
From Heaven it sprang, there had its birth."

Since 1914, the crucifixion of Christian civilization by Kaiserism and Bolshevism, has repeated in its millions of innocent victims, the Crucifixion and supreme sacrifice of the innocent Christ.

The martyrdoms in modern history of the murdered Tsar Nicholas of Russia and his family, of Louis XVI and Marie Antoinette of France, of Krell of Germany, of Charles the First of England, of Servetus of Spain, of Bruno of Italy, of Jeanne d'Arc, of Huss, of Wyclif, and the host of other sacrificial victims of all tribes and nations to the cause of Christian civilization, would seem almost to be useless lessons.

Still, the human and divine Jesus in His Christlike spirit of wisdom would be the last to desire that untold miseries and unwarranted sacrifices, born of evil, should be held up in perpetual remembrance as religious symbols, either of a wrathful, vengeance seeking, or a forgiving, creative power, especially when individuals and nations, endowed with free-will and judgment to choose between good and evil, bring evil upon themselves—and there's the pity of it—on innocent neighbors.

Those who have suffered find it easier to forgive than to forget and to take precautions against the recurrence of evil.

To warn the world to discard evil, God in Christ is the Spirit of Good, and what is needed is the resurrection of that Spirit, which, in the life and teachings of Jesus, the Hebrew son of the Hebrew parents, Joseph and Mary, sincere, ardent and gentle, insistent and tenderly true, never more potent through the divine nature of His personality than today, still inculcates truth, love, faith and happiness, as the four-square golden rule of life.

Evolution and history show that the salvation of human-kind for the life here on earth and the hereafter, formerly sought by preaching fear and sorrow, is best taught and interpreted through the immeasurable happiness, the bright

and joyous experience to be found in the development of the moral, ethical, spiritual life, by obedience to the natural—which are the divine—laws.

Longfellow struck the keynote of Americanism in “A Psalm of Life”:

“Trust no future, howe’er pleasant!
 Let the dead past bury its dead!
 Act, act in the living present,
 Heart within and God o’erhead!”

He also saw with prophetic vision the universal Temple of God, when he wrote:

“One holy church of God appears
 Through every age and race,
 Unwasted by the lapse of years,
 Unchanged by changing place.”

* * *

“Until that great resplendent Day
 With Light shall flood the Universe,
 When evil swept in flame away,
 To outer chaos will disperse,
 And Good—eternal GOD—always,
 Shall lift from humankind its curse,”

the salvage of civilization through mutual faith, will be best attained by leaders of all separated sects, again uniting, as in 1893 in a friendly parliament, to build in the Temple of God, a perfect church society on earth, so as to federate the higher thought of all nations, for the newer world, the newer age, and the better life of the future.

From 1893 onward, “hurtling down the corridors of time, shattering ancient myths, false theology, exploded controversies, cursing creeds, hypocrisy, bitterness, inhumanity, pride, malice, envy, hatred, and all uncharitableness, clarion calls went forth to the priesthood and teachers of creeds in all nations” from the press, from literature, from statesmen, educators, and the public at large.

"Re-form yourselves! Unite!

"Live up to the Christian precepts of the gospel of humanity that you preach!"

"Repent ye! for the kingdom of heaven is at hand!"

"Tell us the truth so that we can understand it!" was the pathetic appeal to their chaplains, of the members of the American Expeditionary and Allied Forces, in those days when millions were going forth to face and meet death by the thousands.

"Give light and the people will find their way," said Dante.

"Let the people know the truth and the nation is safe" said Lincoln.

But, until "Der Tag," that fateful day, July 28th, 1914, "when faith and form were sundered in the night of fear," by the very nation from which such an action should have been least expected, religion was the laggard of science, and "dies irae! dies illa!" the "day of wrath and mourning," foretold by Celano and Luther, broke upon a world "all unprepared to meet its horrors."

CHAPTER IX

AMERICANISM

In criticisms of foreign nations on political actions affecting American interests, senators, congressmen, politicians, and ordinary individuals are frequently described by hasty writers as "violently" anti-German, anti-British, anti-Japanese, as the case may be.

If a good native son is one hundred percent American, and firmly convinced that the principles of Americanism have proved to be the best so far developed to govern world policy, he is not necessarily anti-anything, but justly patriotic.

"Ducit Amor Patriæ—He led in the love of country," is a patriotic slogan that daily catches the eyes of passing thousands in the heart of New York City.

Although individuals and nations, as Lord Bryce intimates, may not "love one another for their superior virtues," the steadfast patriotism of true Americanism, is altogether outside this category.

In the same manner, an impersonal, non-sectarian writer and impartial historian, should not be accused of bias when, in his earnest quest after truth, he seeks a just perspective and proportionate balance for his chronicle of events and facts and the deductions to be drawn therefrom.

It has been proved that all social and political actions are governed by convictions based on religio-philosophical principles,—or the abuse of them.

It should be unnecessary to disarm criticism and imputations of unworthy motives, when the author draws attention to the suggestion put forth by some religious leaders in New York City, that "the call to unity" will be best accomplished by "submission" to the antiquated church forms of a now friendly nation, but one from whose political shackles

America freed herself in 1776, and which America saved in 1918, from humiliation and absorption in the German Empire, by the unregenerate great-grandson of her oppressor, King George III of Hanover and Great Britain.

With all the conceivable goodwill in the world and without "the arms of scorn in an all too scornful age," submission to any such suggestion, would simply perpetuate succession to a class clericalism, from which evangelical, spiritual and intellectual America, happily, has kept herself free during three centuries.

Submission to any power, military, political or clerical, is altogether foreign to the principles of Americanism.

One of the most striking of modern republican illustrations was General John Pershing's firm stand in 1917-1918 to maintain the American Army as a unit, against the efforts of both the French and British commanders to dissipate and distribute among their regiments the American troops, and so to divide the American Army as to destroy largely its entity.

The energetic Charles G. Dawes writes of General Pershing's democratic attitude during this trying period as follows, "his unquestioned leadership . . . his firmness and his great strength of statement, his breadth of view and his utter indifference to the personal importance of any one opposing him, are a source of pride and satisfaction as well as relief. The President of France, the British authorities, Lloyd George, General Bliss—all arrayed against John—mean nothing to him except as they present reason."

The sons of America have proved themselves quite capable of looking after her political and military needs and are equally capable of providing for her particular spiritual needs, and improving on any antiquated Eurasian clerical forms, sixteen centuries old, or even less in age.

If not, America should tie herself to the apron strings of mother Europe and grandmother Asia, both for spiritual and political guidance.

A great modern American worker for world unity has written, "Americans generally loathe to differ and are determined to understand. It is a great thing for any people when, without weakening or sacrificing any vital principle,

they make up their minds or resolve that they will seek to understand those from whom they may conscientiously differ. The war ushered the denominations into countless new friendships and into a wider and richer fellowship. The spirit of true tolerance and of sympathetic appreciation developed and men's souls expanded. The large-minded and large-hearted cooperation of all elements in our national life should be extended to internationalism."

With all due respect to tradition, not submission and tearful subjection, but admission and cheerful recognition of the American will for good in a revised modern creed and universal policy of spiritual common-sense, is the essential action now needed, to unify world-thought, to purify religion, to guide social and political life aright, and to solidify civilization.

That spiritual creed, formulated in a modern, scientific form, for the clear comprehension and practical use of all separated sects, will eventually adjust the human race to those correct Hebraic-Christian principles of social goodwill, righteousness, and justice, taught for nineteen centuries, and which now govern the humanity of Americanism, in its standard of world-nationalism, for the age of understanding.

CHAPTER X

SUMMARY

The Roman maternal faith—respect for womanhood—has been degraded throughout the ages, and notably in Europe since the fifteenth century, by racial perversions, defections, national exhibitions of cruelty, tyranny, trickery, treachery, etc., which have not elevated the Church in the estimation of Americans, North or South, throughout the Continent. Conditions have produced an impasse in Christendom from which the only way out is to get together and build a new World-Church.

The Eastern or Russo-Greek patriarchal faith, after rejection of the principle of maternal equality in 431 A.D., separated from the Roman faith in 831.

Mohammed and his disciples rejected abuses of the Eastern patriarchal faith and with the Hegira in 621, founded the Mohammedan Church.

Germany and Britain in the sixteenth century overthrew Roman domination, and substituted in their imperial domains, a more material or consubstantial Protestant paternal faith,—only to become grappling enemies in the twentieth century.

France rejected Roman domination in the eighteenth century.

America—the United States—was never under Roman domination. There, the statistical sectarian ratio for practical Christian work is $17\frac{1}{2}$ per cent Roman to $82\frac{1}{2}$ per cent Protestant, including $2\frac{1}{2}$ per cent of the Hebrew progenitors of both.¹

And now—the world sees repentant Britain, and a regenerated, spiritualized Catholic France, thanking evangelical

¹ Consult "American Catholics in the War," Michael Williams, New York, 1921.

Christian America—Columbia, the new World Mother (Magna-Mater), Comforter, Helper, the long-promised Paraclete,—for their rescue from the hell-bred, autocratic paternalism of Germany.

The world also sees Columbia, the new Daughter-Mother, with her “fleets of mercy,” assisting revolted Russia, subdued Germany, and the other nations of the world to a proper understanding of the Golden Rule, leading onward to the new age of good-will—God’s Will,—blending all sects, Hebrew-Catholic-Protestant, Father and Mother, Son and Daughter, with Gentile-children—the entire human family—in the true Columbian Christian Church, regulating a purified world and universe for the continuous reign of peace, plenty, and prosperity.

CONCLUSION

The author has thought it unnecessary to document and load this book with references to all the authorities which could be quoted for each statement advanced.

Even casual use of leading cyclopedias, national and religious, with their wealth of bibliographical reference, of current yearbooks, of magazine and newspaper indexes, will verify and substantiate any of the facts advanced.

It is suggested that reference to the biographies of the scientists and authors mentioned, and further encyclopedic research to amplify any fact questioned, would provide useful recreational and educational exercises, to test the knowledge of the younger as well as the older members of any family circle, association or club, and especially of high school and library school classes.

For full appreciation and intelligent criticism, these facts should not be separated from the context, but all should be carefully studied in their aggregate relationship to this composite analysis of the evolution of Americanism, as the standard of world-wide citizenship, indivisible and invincible, in an age of understanding and commonsense, enlightening the earth from end to end.

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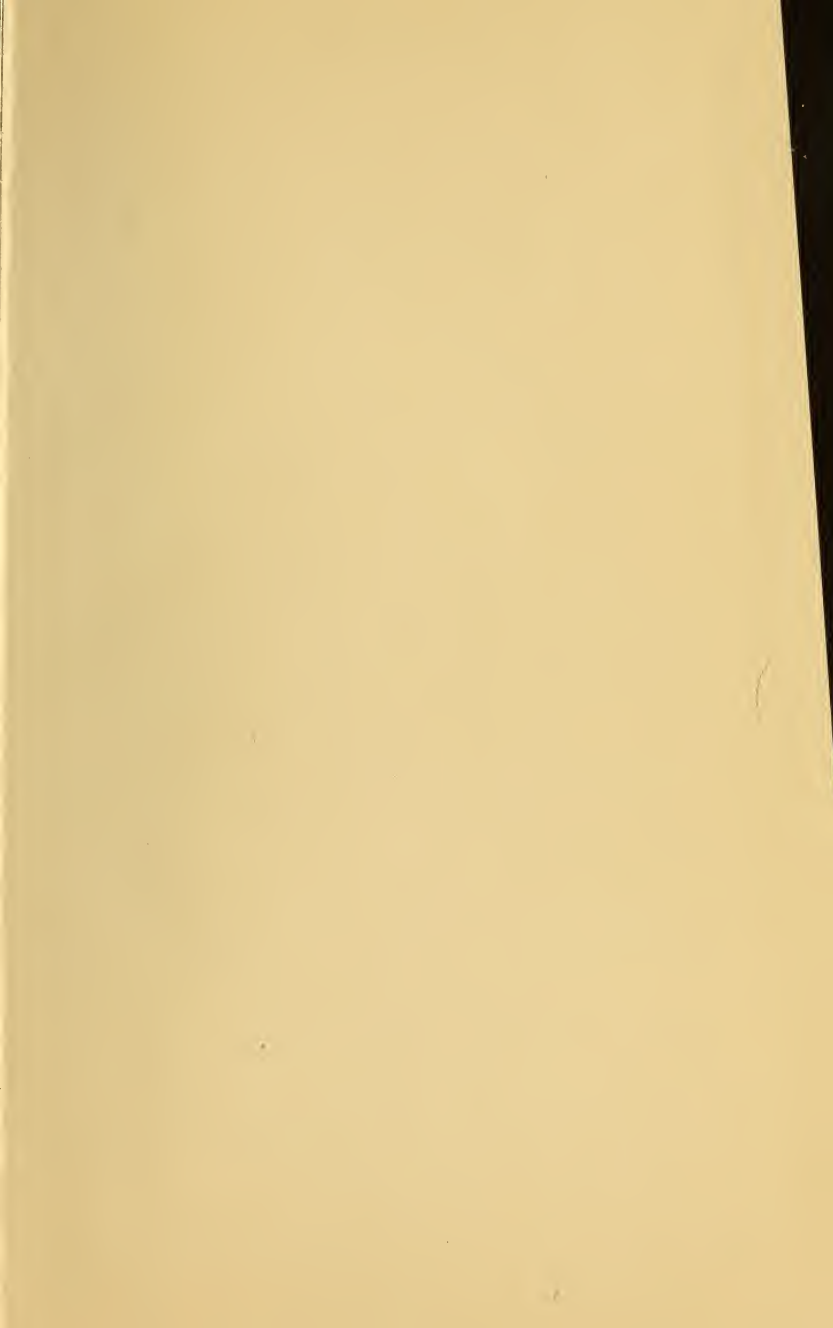
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